

THE
Juvenile Instructor

VOL. 55

JUNE, 1920

NO. 6



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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

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CONTENTS

MISCELLANEOUS

Christ and the Rich Young Man..Frontispiece	
Christ and the Rich Young Man. (Picture Study)	J. Leo Fairbanks 261
Mexico and the "Mormons"	Joseph C. Bentley 263
Sisters Three (Illustration).....	267
Flag Day (Poem).....	La Dell Leonard 268
The Flag (Poem).....	Louise Coffman 268
Pioneer Stories—The Wagon	269
.....	Miriam Wells 270
Snowflakes	Isabelle Ruby Owen 271
The Flags	Julia Orme 272
Training Little Children	272
.....	Janet W. McKenzie 276
New York Latter-day Saints' Sunday School (Portrait)	276
A Word from General Pershing.....	279
Latter-day Saints Sunday School First Ward, Pocatello, Idaho (Group Picture)	288
Trouble that Never Came (Poem).....	302
Christ Preaching on the Mount—Picture Study (Illustrated) ..	J. Leo Fairbanks 315

EDITORIAL THOUGHTS

The Sunday School Work	President Heber J. Grant 274
Topics of the Times	277

SUNDAY SCHOOL WORK

Superintendents' Department—Sacrament Gem and Concert Recitation for August—Uniform Exercises for August...	280
Secretaries' Department—Conventions—Annual Report, 1919	281
Mission Sunday Schools	284
Choristers' and Organists' Department—The Living Example—Baby Land.....	285
Librarians' Department—Children's Books	287
Parents' Department—Work for August...	288
Theological Department—Second Year and Advanced Lessons for August.....	291
Second Intermediate Department—Second and Fourth Year Lessons for August	293
First Intermediate Department—Second and Fourth Year Lessons for August	296
Primary Department—Lessons for August	300
Kindergarten Department—Second Year Lessons for August	302

CHILDREN'S SECTION

King Gray	William Henry Peterson 303
Home-Made Fables—The Cockroach and the Rat	Edwin F. Parry 305
The Doll's Convention (Illustrated)	Annie Lynch 306
The Children's Budget Box	308
Prindy and the Wishes	312
The Funny Bone	314

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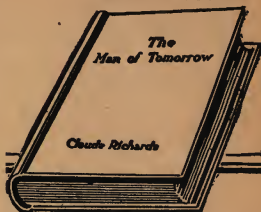
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Christ and the Rich Young Man

Suggestions for Picture Study, by J. Leo Fairbanks

This picture by Hoffman is one of the noblest examples of this modern artist's creations. The Christ is the grown-up man of another popular picture by the same artist: "Christ in the Temple." It is an excellent portrait of the mature Christ and in striking manner depicts the moment the rich young ruler turned away sorrowful at the answer given his question of how to obtain eternal life. The thought of following the lowly Nazarine and giving all his accumulations to the poor beggars around the corner was too great a sacrifice.

The artist has cleverly placed the central figure between the two strongly contrasting groups. The immaculately dressed rich young man standing in the sunlight shows off the gorgeousness of his costume, while the emaciated and ragged beggars are in the shadow of the porch to conceal their poverty.

The gaze attention of the Savior is fixed on the young man while the gesture and movement of the figure call attention to the smaller and less important group.

What is Christ saying?

What are the thoughts of the young man? Why would he rather keep his possession?

Where did the artist choose to place them while they were conversing? Why not in a palace?

Take the attitude of the rich young man. Assume the pose of the Christ.

What could the artist have done to make the picture more impressive? If he satisfies your ideas wherein has he done better than you would have thought it out without his help?

What does the picture mean to you?

What nationality was the artist?

Do you know why you like modern pictures?



CHRIST AND THE RICH YOUNG MAN

Hoffman

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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No. 6

Mexico and the "Mormons"

By Joseph C. Bentley

Colonia Juarez; Chihuahua, Mexico,
May 5, 1920.

Editor *Juvenile Instructor*,
Salt Lake City, Utah.

Dear Brother.—In response to your request to write of some of the experiences of our people in Mexico during the last six or seven years, while this country has been in a state of revolution and lawlessness, I do so in the hope of correcting some impressions in the minds of our people which, I believe, are wrong and unjust to the Mexican people, and also to bear testimony to the youth of Zion of the protecting care of our heavenly Father over His people.

The going out of our people from Mexico is often referred to and spoken of as our having been driven from our homes and out of Mexico, and is sometimes likened to the expulsion of the early Saints from Missouri and Kirtland. Such is not the case. The Latter-day Saints have never been driven from their homes in Mexico nor from the country.

True, some of them received harsh treatment and were robbed and despoiled of a great deal of their property; but this was not because they were Latter-day Saints nor because of any special hatred towards our colonists, but was due to a state of banditry and lawlessness existing in which all the people suffered, Mexicans as well as

our people; in fact, when these bandits found any of their own people who had means and property, they were much more severe on them than they were on our Colonists.

During the year 1912, there was considerable unrest and excitement in the northern part of the State of Chihuahua where our Colonies are located.

The Madero revolutionists had succeeded in overthrowing the Diaz Government and placing Francisco I. Madero in the Presidential chair only to find in their own party many who loved a state of lawlessness better than good government.

President Madero had been in office but a short time, when Inez Salazar, a young Mexican, born and raised in the Casas Grandes district, and who had been among the first, in this part of the state, to join the Madero revolution against the Diaz Government, not satisfied with Madero's administration of only a few months, gathered around him a few of his friends and again took to the hills, declaring that a new revolution was on. They adopted for their colors a large red flag and soon became known as "Red Flaggers."

Pascual Orozco was another young Mexican who had gained considerable distinction in the Madero revolution and at the close of the war was made

"General of the North" by President Madero and placed in charge of the State troops with headquarters at the City of Chihuahua.

To Orosco the Red Flaggers made overtures, promising to place him at the head of the movement if he would join their cause. The "Call of the Wild" was too strong for him and he also turned traitor to his party and with the Government troops under his charge, joined the Red Flaggers and became the military head of the new revolution.

The entire state of Chihuahua was now in the hands of this new movement which partook more of the spirit of robbery and lawlessness than had characterized the Madero revolution. Recruits came to them from all parts of the country and the Red Flaggers soon became a party of considerable power.

At the beginning of the Oaxaca, or Madero revolution, the Colonists were instructed to take no part with either side but to treat all parties kindly, remain neutral and refrain from shedding the blood of the Mexican people. These instructions were adhered to and during this revolution Colonists were treated with consideration.

When this new movement commenced, assurances were given the Colonists and other foreigners that their lives and property would be respected and that owing to their neutral position their firearms would be left in their possession.

The United States Government now began to keep a close vigilance on the border between the United States and Mexico and the obtaining of firearms and ammunition became very difficult for the Red Flaggers.

The Madero Government, beginning to realize the strength of the new movement, sent its army up from the south to put down the uprising. The two forces met in the southern part of the State of Chihuahua and after several days of fierce fighting the Red Flaggers were defeated and routed.

General Orosco, with his defeated army, returned to the northern part of the State and sent Inez Salazar with his men back to Casas Grandes district, with the wounded, to recuperate and gather new recruits.

They had not been there long until the Madero or Federal forces under General Jose de la Luz Blanco and General Sangines were moving from Sonora through the "Pulpit" canyon and "Las Varas" country to make an attack on the rebels at Casas Grandes.

A desperate effort was now made by the Red Flaggers to obtain arms and ammunition and other munitions of war in order to be able to check the advance of these Federals.

Through some source Salazar had learned that the Colonists had shipped in a quantity of guns and ammunition and on July 24th he told some of the Colonists that all his former promises to foreigners were now void; that he needed guns and ammunition and supplies; that the "Mormons" and other foreigners possessed these things and he was going to get them at any cost. The next morning President Junius Romney and other brethren went to Casas Grandes to interview him and during the interview Salazar demanded that President Romney issue an order to the Colonists, to surrender to him their arms and ammunition. He was told by President Romney that the arms were the personal property of the owners and they were under no obligation to surrender their property on his order which he could not and would not give.

General Salazar informed the brethren that they would be held as prisoners until the order was given, and was informed by President Romney, that in such case he would hold them a long time.

Finally General Salazar decided to issue the order himself and demanded that the Colonists of Colonia Dublin surrender their arms to him and sent a guard of fifty men to enforce the order. The rebels also had six can-

nons at the Stock Yards below town and threatened to use them on the colony in case of resistance.

President Romney and the brethren with him went to Dublan with the guard. As soon as the party arrived the demand was made for the people to give up their arms and ammunition. The leader of the guard proposed that if the Colonists would bring their guns to the schoolhouse, the homes of the people would not be searched. This was finally agreed to and eighty-seven rifles, a few pistols and several thousand rounds of ammunition were delivered.

General Salazar was informed that inasmuch as he had demanded the arms of the people after giving his promise that they might retain them, the people of Dublan did not consider it safe for their families to remain in the country and was asked if the families would be allowed to be sent to the United States. Salazar replied that there would be no necessity of sending the families away from their homes, nor out of the country; that as soon as the guns were given up he would put a guard in each of the Colonies to see that they were not molested by lawless persons, but if they wished to send their families to the United States they might do so. Consequently as soon as the guns were delivered, the people of Dublan immediately took steps to remove their families to the United States and that same night several hundred women and children left by train, for El Paso.

While the people of Colonia Dublan were passing through the experience of giving up their guns and ammunition, the people of Colonia Juarez were anxiously awaiting the outcome of the interview with Salazar.

Word was telephoned up from Dublan that the people there were giving up their arms and something said about families being sent to the United States, but nothing definite could be learned over the telephone. It being

Saturday the matter was discussed at the Ward Priesthood meeting that evening and the sentiment of most of the brethren who expressed themselves was that while it might be necessary to give up our arms, there would be no necessity of sending our families away from home; however, before the meeting closed President Romney arrived from Colonia Dublan and explained to the meeting what had been done there, and said that while none would be required to send their families to the United States, he did not consider it safe for families to remain, after giving up their arms. President Romney said he was going to send his family and what was good for his family he considered good for others; he also said Salazar would have his men here tomorrow to receive our arms. After hearing the report of President Romney, it was decided to move our families to the United States as soon as train service could be secured, and a committee was appointed to attend to the delivering of our arms.

From Priesthood meeting the men hurried home to notify their families what action had been taken and all night long families were busy packing trunks, rolling bedding, hiding dishes and bottled fruit under the floors and other secluded places; some buried their provisions out in the orchard, under the trees, already laden with unripened fruit. In the minds of some it would only be a matter of a few days until this trouble would blow over and we would be back again enjoying the comforts of our homes, but to others not so optimistic, it was like bidding goodbye forever to their once happy homes.

Early Sunday morning, wagons loaded with women and children, began leaving town for Pearson, the nearest railway station, nine miles away. On the way to Pearson some of the people were met by a drunken soldier, who demanded their money. Some gave him what he demanded,

while others refused and he let them go. Of one young man he got twenty pesos (dollars) and upon arrival at Pearson, the young man reported to Salazar, who was there with a company of his soldiers, that one of his men had robbed him of twenty pesos, whereupon Salazar counted out twenty pesos and gave it to him. The scene at Pearson was quite exciting. While the Colonists were arranging for their transportation to El Paso, Salazar was delivering speeches against the Americans and considerable excitement prevailed but nothing serious happened and the Colonists were not prevented from taking train. About four hundred women and children and a few able bodied men to help look after them, left on this train.

About ten o'clock Sunday morning, Colonel Lino Ponce, with a little posse of men rode into Colonia Juarez, from Casas Grandes, for the purpose of receiving the arms and ammunition of the people. After a short consultation at the Tithing Office, it was decided that the people should bring their guns to the hand stand and there turn them over. There were turned over thirty-four guns, several pistols, and several thousand rounds of cartridges. Colonel Ponce expressed great disappointment that so few guns had been turned over and said he felt sure General Salazar would not be satisfied. It was explained that the people of Colonia Juarez had no occasion to have many guns, they did little hunting and some families had no guns whatever, and that all the people had been notified to bring in their arms. Notwithstanding Mr. Ponce expressed great disappointment at receiving so few arms, he made no attempt to search any homes, and acted very gentlemanly.

While the arms of the people were being delivered, the drunken soldier who had robbed some of the Colonists going to Pearson, came into town and going to some of the homes of the people, frightened the women and took

what he saw that caught his fancy. From one old lady he took some money. He also stole a hat belonging to a Mexican and was arrested by some of Ponce's men. The fellow was knocked down and roughly handled. He was held as a prisoner in the Tithing yard where Ponce's men were stopping. As some of the men returned from Pearson, they brought back the report of being robbed and recognized the prisoner as the same man who had robbed them. The man was searched and a number of articles belonging to Colonists were found on his person. Some of the brethren were quite strong in their expressions that an example should be made of this man. Mr. Ponce was appealed to and reminded of General Salazar's promise that if our arms were given up he would give us protection. One of Mr. Ponce's fellow officers also expressed indignation that a drunken man should be allowed to carry a gun. After consulting with his officers, Mr. Ponce ordered the man taken out of town and shot. Just as the sun went down this poor wretch was trotted down the street in front of two mounted soldiers and near the graveyard, stood up on the bank of a little dry wash and executed.

That night Mr. Ponce and his men returned to Casas Grandes, leaving a guard of ten men in charge of a captain named Miguel Castillo, who was a strong friend of our people. These men were faithful in seeing that no robberies or other disorders occurred in the Colony.

Over one half of the women and children of Colonia Juarez took train for El Paso Sunday morning and on Monday morning the rest, together with a few aged brethren, were sent to Pearson where they also took train. All the women and children of Colonia Dublan (except Sister Spencer and her family, who refused to go) had already gone and the women and children of Colonies Pacheco, Garcia and Chuichupa were being sent by

teams through the mountains to Pearson, where they also took train for the United States.

I shall not attempt to give an account, in this article, of the experiences of our people in El Paso, who were met and cared for by Apostle

Ivins and other brethren, more than to say that the Government of the United States and the people of El Paso were most generous and prompt in extending shelter and food to these poor families, away from their homes.

Sisters Three

They were standing in line, waiting their turn with the others. As the Red Cross lady passed, an expression on the face of the youngest child

struck her so forcibly that she paused in her walk to speak to them. From the oldest girl, she learned that they had been standing in the line in front



Can you read their names in their faces? They are three sisters, waiting in front of the Red Cross station in Montenegro, for the distribution of clothing, food and medical supplies that the Red Cross is providing for the suffering people.

of the American Red Cross clothing distribution center in Montenegro, for several hours. On the face of the oldest of the three gleamed a smile of certainty and faith, that the Red Cross would surely reward the patient though tiresome wait with the sadly needed clothes, and the food that must be carried to the mother and tiny baby brother at home. But the girl in the center did not wear that same expression. Hers was, rather, a quivering, hopeful little smile, one which would seem to say for itself—"I hope the Red Cross will give me what I need, but I cannot tell." The youngest, as you can see from the picture, had not even the bare hope

of happiness. The years had been too hard on her; life had never used her well, and now she could not trust, nor even hope. Her dejected little face sent a pang of pity through the heart of the Red Cross lady, who gently patted the little head as she passed on, stopping long enough to say—"And now I know your names, for I have read them in your faces." And though the little figures in that line waiting before the Red Cross station did not understand the meaning of her words, we know why she called them, "Certainty, Hope, and Doubt." Look at them—can you tell "who's who?"

Our Flags

Our first flag was the English red cross of St. George upon a white ground, and the "king's colors" of 1606 in which with the diagonal cross of St. Andrew, the emblem of Scotland. In 1707 the British ensign adopted by the Union Parliament which the "king's colors" was placed in the upper left hand corner of a red back ground.

In the fall of 1775 the English troops were being besieged in Boston by Washington and his army, the need of a flag for the uniting colonies was felt. General Washington writes of the hoisting of what is now known as the Grand Union flag which was the third flag. This flag retained the Union Jack of the British ensign, but introduced the thirteen stripes representing the thirteen colonies.

The fourth flag was the stripes without the Union Jack, but a rattle-

snake lying across them with the ominous words "Don't tread on me." The United States found a better symbol in the thirteen stars, "representing a new constellation," white stars on a blue ground, combined with the thirteen stripes, alternate red and white, which Congress adopted on June 14, 1777 as our national flag. "We take the stars from heaven," declared Washington, "the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

From then on the stars have been increasing until now we have forty eight stars in the blue field.

Age 14.

Julia Orme,
155 B Street,
Idaho Falls,
Idaho.



Contributed by Daughters of the Utah Pioneers

The Wagon

"The house sure made a pretty blaze, didn't it, Bill?" Jim perched himself on the log of the one-time wood pile.

"It was pretty, all right, but, gee, where are we going to live now that it's gone?" Bill, the older of the two, was only nine.

Jim looked a moment from the still warm and blackened ashes of his one-time home to various small household articles that had been dragged from the flames at the last moments. "Well," he answered, with the optimism of childhood, "I don't know. Maybe we'll have to go to Nauvoo to live, and I'll sure be glad, for ever since we came to Morley I've wanted to go there. 'Taint the house part that's worrying me, though," he added, his voice losing its hopefulness, "What I feel bad about is my wagon. Not even a wheel left."

"So do I, Jim," Bill answered, kicking at a stick on the ground. "For if we haven't had lots of fun on that old buggy, I don't know who has. What'll we do when we want to play fire department, or train; and there's not a chance of getting another, especially now that Paw'll have to buy new furniture and everything. Seems like there's nothing else to do but say good by fun, doesn't it," and then he added, "Just cause we're 'Mormons.'"

"Cause we're 'Mormons?'" Jimmy repeated.

"Sure," Bill replied. "Mother told

me that's why the mob burned our house and all the other houses around here."

"That isn't fair, is it?" Jimmy looked around at the dull surroundings, blackened frames of houses, blackened ash heaps in the yellow September sun. "Just cause we're 'Mormons!' Gee!" he repeated, then added with the questioning instinct of his age. "What does a 'Mormon' mean?"

"Oh," Bill replied, with the wisdom of his years. "A 'Mormon' means, to be a 'Mormon' means—well, just what the word says, that's what a 'Mormon' means." He looked at the younger boy, a touch of indulgence on his face.

"More men, you mean,"—Jimmy's curiosity was not to be satisfied so easily,—"A lot of men?"

"Gee, Jim, ain't you got any head at all?" Jimmy laughed a little, "Of course, it doesn't mean a lot of men, you should know that."

"Then what does it mean?" Jimmy's insistence was causing Bill a good deal of discomfort, but suddenly saved by a lucky thought, he replied, disgust written all over his face for Jimmy's intelligence, "Why, to be a 'Mormon' means to be more of a man. You see, if they tried to call us Moreofaman, it would be too long and too hard to say, so, just to cut it short, like co. for company, they called us 'Mormons.' Now do you see?" He sat down beside him on the log, both relieved and pleased with himself.

"You mean, Bill," said the good

natured Jimmy, not fully appreciating Bill's information, "Not to be a baby?"

"Yes, that's what it means," Bill said, then added explaining it to himself as well, "Not to be a baby, but to be more of a man."

For a moment the two were still. Then Jim said, picking up a stick and whittling at it with his pocket knife,

"I don't care if the wagon is burned, do you?"

"No, not specially," Bill answered, a little hesitating, "Maybe we can get another some time. Anyway, we don't need to be babies."

"No, Siree," Jimmy echoed, "No, Siree. Just 'Mormons,' huh?"

Miriam Wells.

Snowflakes

Isabelle Ruby Owen

Once upon a time there fell a tiny snowflake. At sight of it all the leaves on the trees shivered; they had heard some one say a l-o-n-g time ago that whenever one snowflake fell, others soon followed. And they were right. All the little leaves shook their tiny heads as they whispered to each other.

Next morning when the little leaves tried to open their eyes they discovered something damp pressed closely against them so they could not move. Try as they would they could not see the light, but they felt sure their friend, Daylight, must be up before this time o'day! When at last the little leaves found out they could not come out to play, they snuggled more closely than ever to their mother, the branch, upon whom they depended for safety.

She in turn, clung as closely as ever she could to her mother, the tree trunk.

"Never fear my children; after every storm there comes a calm," said the grandmother tree. Then the mother tree, the grandmother tree and all the little leaves huddled down and fell fast asleep. As they slept the snowflakes piled deeper—and deeper. Time passed; at last the sun came from his hiding place in the clouds and shone—and shone—and shone. At first he shone very faintly; then all of a sudden he burst forth and shone with all his might.

The fleecy white clouds scurried away as fast as ever they could for their work was done—they had scattered all the tiny snowflakes over the land.

The deep snow which had buried the mother-branch, the grandmother and all the baby leaves under her cold mantle of ice and snow, melted and fell at the feet of the grandmother tree in tiny, rippling rills. Each little leaf lifted up its head and shouted for joy:

"Mother! Mother! I can see; I can see!"

Fearing that the mother-branch was still asleep they shook their wet clothing in the springtime breezes to waken her.

"Mother, the sun shone—the snow melted and the warm rays of the sun fell upon our chilled bodies and warmed us."

The mother-branch then told the wrinkled, old grandmother: "Mother! Mother! the sun is shining, the snow is gone; it is time for us to wake up."

The warm sun now shone upon the twisted body of the old grandmother; it warmed her heart to see the bright sunshine once more. She drank in the tiny pools of water that lay at her feet; it would mean new life for herself, her children, and her children's children.

The little leaves soon noticed tender blades of grass springing up at their

grandmothers feet. They discovered that their new spring dresses were a brighter, fresher green; birds sang and twittered the livelong day as they hopped from twig to twig.

And they felt happier themselves than they had done for a long—long time. They wondered what it all meant! Their mother told them it was because the little snowflakes had paid them a visit; had fed them—nourished and strengthened them by giving them a drink of water.

"My children," said the mother-branch, "we have a mission to perform as well as the snowflakes. Let us do our duty cheerfully and well."

Then each little leaf quivered with joy as they all exclaimed:

"From this time on we will never again be afraid of the dear little snowflakes."

Flag Day

Wave the flag high in the air,
Dear Red and White and Blue!
See! People shouting everywhere,
For flag and country, too!

It floats in honor of them all,
Great men of history,
For soldiers, heroes, patriots, all
Who worked to make men free!

Let ne'er a blot or ugly stain
E'er mar our sacred flag.
Let not our heroes' work be vain.
Keep working for the flag.

Let the truths for which it stands
Be known in all the world,
Its freedom spread in foreign lands,
And love attend it when unfurled.

Then sing each patriotic song,
Have ideals brave and true.
All raise your voices loud and strong
For the dear Red, White and Blue!

La Dell Leonard,
Age 14. Farmington, Utah.

The Flag

The flag cheered our soldiers,
In every known land,
It wrought up their courage
To fight for their land.

The flag cheered our sailors,
Sailing sea after sea,
It gave them brave thoughts
Of our country to free.

The red stands for courage,
The blue for true thoughts,
The white stands for pure lives,
For which each one's sought.

Then wave glorious flag
With your emblems so true
We'll love you forever
Our Red, White and Blue.

Louise Coffman,
Age 12. Springville, Utah.
Box 14A.

Up, Not Down

Nay! Manhood Street winds up, not
down.

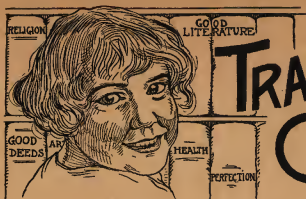
Eyes to the front, my lad;
Shoulders square and heart brave and
true,

Facing whatever may come to you
Or whatever the road, my lad.
Whether it's cloudy or whether bright,
Whistle a bit the day;
Whether it's morning or whether
night,,

Marching along the way,
Throw up your head, throw wide your
heart,

Hold out a hand on the road;
The minute you've helped a traveler
You have gained a hundred-fold.
There are men and then men, my lad-
dies;

And some of them, I ween,
Are after the heart of their Maker,
And others I have seen
Are not quite up to the standard
It takes to fashion a man.
So, my lad, as you're toiling upward,
Reach a goal that gleams high, if
you can! —Beacon.



TRAINING LITTLE CHILDREN

Ideals that Help to Make Useful Men and Women

By Mrs. Janet W. McKenzie

Kindergarten training is often begun at home unconsciously by both mother and child. It has its beginnings in the answers to the first questions familiar to every mother, such as "Mother, what color is this?" "How many are there?" "Which is my right hand?" "Which is heavier?"

If mother will take a little time to play with her children, the first question about color can be made the nucleus of a little game. Let the child find something of the same color as that which first interests him, then something in each of the six standard colors. Count the articles found; classify them as smooth or rough, heavy or light, and so on.

In the same way the three type forms of solids—the sphere, cubic and cylinder—can be shown the child, and articles around the house classified as cubical like the cube or block, round like the sphere or ball, or cylindrical like a barrel. The size of objects should also be noted.

Color, form and number can easily be made into games if mother has time to play with her children.

When mother is busy with the pressing routine of housework, perhaps a box of cranberries and a long thread in a coarse needle would entertain a dear little meddler, and give mother a free hour to work. Cranberries may be scarce, but buttons flourish in every home; also inch pieces of macaroni which can be combined with circles or squares of col-

ored paper cut out of bright advertising pages.

When baking is under way, and little hands have to be kept from interfering, a piece of colored string one yard long with the ends tied together will afford much delight. Wet the string and make as perfect a circle of it as possible on a flat surface. By pushing a point in the circle to the center, we change what looked like a full moon into a crescent; pushing in three places makes a clover leaf. The variations are endless. And the child can learn with an occasional suggestion from mother, to make familiar symmetrical outlines in this way.

Perhaps it is bread that is being baked. What possibilities in a small lump of dough! It can be made into a loaf just like mother's, or rolled into tiny biscuits.

Toothpicks have many possibilities as play material. With them pictures can be made in outline of houses, fences, furniture, boats or stars, and it is material that can be used over and over again.

Chains of paper are made by slipping one short strip within another and pasting the ends. Colored strips may be alternated with the white strips that have been saved from rolls of narrow ribbon.

Coloring with crayons, cutting out pictures and pasting are all kindergarten activities that can be carried on at home.

A blank book in which pictures of furniture have been pasted for each room of a house give delight that I have seen last all summer. How eagerly the advertising pages in magazines are searched for the kitchen cabinet, bath tub, parlor suite, crib or bed! How carefully the selected pictures are cut and pasted on the proper page!

With a hat-box as the frame for a doll-house, and cardboard partitions making four rooms, a child's interest and attention may be occupied perhaps for several months. The house can be furnished as to occupants and rugs from the magazines while curtains can be made for the windows from paper lace used in candy boxes. The furniture can be made from folded paper or built with small blocks of dominoes.

These suggestions only touch the rim of activities that kindergarten training opens up to the little child. What the mother may do at home will be helpful, but what the kindergarten does every day for three hours, will be far more so. In kindergarten the child is a member of a social group and learns the valuable lesson of consideration of others and the spirit of team work.

May I say to mothers who are not within reach of a public kindergarten,

that your best course is to agitate and co-operate to have one if it is a possible thing.

However, the spirit is more important than the material. "Come, let us live with our children," says Froebel, and "Come and play with us," say the children themselves.

Look back in memory to your own childhood. What are your dearest recollections of your mother? Her unceasing care for your food, clothes, teeth, eyes, health? Or is it not rather that happy day you took your lunch, mother and the rest, and went for an unexpected picnic? Did the shopping trips, the church going, the calling, the occasional matinee, leave the deepest impress, or the quiet hour when mother was alone with you and read or told you stories?

Dear mothers, cumbered, like Martha, with many cares, can you not see that the practical and necessary services which you render your child minister to the physical, which passes? But the hours of play and mental effort which you share and encourage and the ideals you set up for emulation—these are the meat of the spirit of your child, which nourish the very essence of his life, developing in him that intangible something we call personality, and forming his contribution to the race.

An Elephant's Bath

The elephant enjoys a bath in the streams and pools of his native habitat, but his lordly brother in captivity finds no such comfort in the bath that from time to time is given him. A trainer thus describes the expensive operation:

"It takes a week to carry out the process in every detail. It requires the services of three men, and costs \$300. This treatment is necessary for a show elephant, and, if the animal is a valuable one, the proprietor of the show does not consider the money wasted.

"The first step consists of going over the immense body with the best soap procurable; 150 pounds of soap are used, and the elephant's ears are especially attended to. When the soaping and drying are completed, the elephant is well sandpapered, and, after that, rubbed all over with the purest Indian oil until the mouse-gray skin is supple and glistening.

"This last finishing touch is the most expensive part of the whole bath, and it means the application of about \$150 worth of olive oil."—*Selected*.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

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SALT LAKE CITY, - JUNE, 1920

The Sunday School Work *

BY PRESIDENT HEBER J. GRANT

It is certainly a very inspiring sight to see so many assembled here this evening. I believe this is the largest

gathering that I ever witnessed at any of these Sunday School Union meetings held during general conferences. It is one more evidence that Zion is great, and that this, the largest of all our auxiliary organizations, is in a very flourishing condition, and that those who have the management of our Sunday School work, and those who are laboring in the Sunday Schools are alive to the duties and the responsibilities that rest upon them.

To my mind there is no dividend that can possibly come to a man or a woman that is of as great value as to have some of their fellows acknowledge to them that they have been an inspiration, and that because of that inspiration they have influenced for good the lives of those who make the acknowledgment. And I believe that there are none of the institutions in the Church that have done more good, and that there is no class of workers that receive more of these splendid dividends than do our officers and teachers in the Sunday School.

Reference has been made here to my leaving the Sunday School with a determination never to return, because of taking offense, and of the labors of the late George Goddard, although no name was mentioned, whereby I returned to the Sunday School. And of course during all my life and in the eternity to come there will ever be in my heart a feeling of gratitude and of thanksgiving to George Goddard for his labors in my behalf.

I have often said of our Sunday School teachers, that if they would only be diligent and faithful, in years to come, that in ten, twenty, or even thirty years later, they would collect a reward for their labors by the ex-

*Remarks made at Conference of Deseret Sunday School Union, held at Tabernacle, Salt Lake City, April 4, 1920.

pression of gratitude and thanksgiving that would come to them from some of their pupils.

I referred here today to the death of my nearest and dearest friend and most intimate associate from childhood, the late President Richard W. Young. We loved with all our hearts the late Hamilton G. Park because of the inspiration of God to that man in teaching us in the Sabbath School, because of relating the many wonderful faith-promoting incidents in his life and during the several missions that he had taken to his native land of Scotland, because of the capacity and the ability that he possessed to thrill our souls with the testimonies that he bore of the blessings of Almighty God to him as a missionary.

As I listened to Brother Porter talking here tonight, I remembered that among all the superintendents of Sunday Schools in the Stakes of Zion, when I was the junior member of the Apostles, and traveled around and visited the conferences, there was no superintendent of Sunday Schools in any of the Stakes that could thrill my being with a burning, living testimony of the Gospel of Jesus Christ more than the father of Brother Porter who has been talking to you.

I am reminded of the fact that since our last meeting, one of the bright, intelligent, loyal, patriotic members of this Sunday School Board has passed away,—Brother Elias Conway Ashton; and I want to say that the parents of this brother, Conway Ashton, are among the noble, true and patriotic Latter-day Saints. I want to say that his grandparents were among the loyal Latter-day Saints, and I feel and realize and know that there is truth in the saying "blood will tell." And this man was true. Conway Ashton was true to the teachings of father and mother, of grandfather and grandmother. He was loyal to the Gospel of Jesus Christ. He was one

of the bright, and shining lights of the Sunday School Board, bringing to it thoughtful, studious information, the results of intelligent work. He had a testimony of this work gained from the teachings of the Gospel and his work in the mission field. May God bless and comfort all those of his dear ones that are left behind.

I am interested in each and all of the institutions and auxiliary associations that have been, from the first great auxiliary, the Relief Society, to the last that has been established, the Religion Class, and the Social Advisory committee. I feel that they are bound to do a great work, and I feel that the inspiration that will come to them because of the wonderful labors accomplished in the Sunday School will aid them in the work that lies before them.

I rejoice in the growth of faith, of love of God, of a desire to serve him, in the hearts of the youth of Zion. While there are many who are careless, indifferent, and more or less frivolous, as has been referred to here tonight, yet the real, genuine love of God is to be found in the hearts of our boys and our girls, and I know from many experiences that some of those that were considered of very little value in their youth have demonstrated that they had the right kind of metal in them; and the one way of all others to cope with those who are careless and wayward is to have in our hearts a burning living testimony of the Gospel of Jesus Christ, and then to live that Gospel, to set an example before those that we are teaching which shall be worthy of imitation in every respect.

I remember being requested to write a few words regarding the late President Francis M. Lyman, and I related an incident wherein he had labored in his journeys to the southern part of the State, and for twenty long years he tried to reform a careless, wayward boy; and finally he made an im-

pression upon that careless, wayward man, who went upon a mission, and when he returned bore witness that Francis M. Lyman had been his savior. And there is no telling when in the providences of God, as the years come and go, our labors will bear fruit. The one important thing for every officer and teacher and laborer in the Sabbath School is to get the Spirit of the living God to abide with him or her, and to live the principles of the Gospel; whereby that spirit and that power which they possess will carry home

conviction to the hearts of those with whom they associate.

May the Lord bless each and all of the officers and the teachers and laborers in our Sunday Schools. May God give them the power to touch the hearts of the young people for good, and inspire them with a determination to serve the Lord and to gain for them a testimony like the testimony which their parents possess, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.



NEW YORK LATTER-DAY SAINTS' SUNDAY SCHOOL

Theological, Intermediate, Primary and Kindergarten Classes

Concerning this school Elder Howard R. Driggs, of the Genral Board writes:

"We began about Dec. 1st. with eight little folk—four in each of the two combined classes. Brother Fletcher now has 12—200 per cent in-

crease—in the intermediate and 8—100 per cent increase—in the kindergarten and primary. The Theological likewise had increased greatly as the picture indicates. So many were in this picture that they did not all get on the card as you see."

Topics of the Times

TEACHERS QUIT THEIR PROFESSION

A startling condition of affairs in respect of the retirement of school teachers from the profession, through failure to provide adequate salaries, is shown by a summary of reports made public by the United States Bureau of Education. The returns from public school superintendents in forty-eight states revealed this alarming situation:

One hundred and forty thousand persons quit the teaching profession last year.

On February 13, 1920, there were 18,279 schools closed because of lack of teachers, and 41,900 being taught by teachers characterized as "below standard."

Normal school enrollments have fallen off 30 per cent in the last year while colleges and universities are crowded. Teachers' salaries have only increased from 20 to 50 per cent since before the war, while values in terms of currency have doubled. Salaries in 1918 were on an average of \$605 for elementary teachers and \$1,031 for those teaching in high schools.

FARMERS DENY LABOR'S RIGHT TO STRIKE

Denial that any group of organized workers possess an inherent right to strike is contained in a memorial to Congress formulated at the conference of representatives of four large farmers' organizations, the National Grange, the American Farm Bureau Federation, the Cotton States Board and the Association of State Farmers' Union Presidents.

In view of "recent events and happenings" representatives of the four

organizations said, it was agreed that the attitude of the farmer membership of their associations on the right to strike should be made plain to Congress and to the country.

CITY RESIDENTS DEPENDENT

Pointing out that the city population of the country is dependent on the farmer for food and that interruption of this supply can be brought about through strikes of railroad or other transportation unions, the memorial asserts:

"Those who believe that labor has an inherent right to organize a strike believe that such organizations have a right to starve the people of the cities to death, on the one hand, and to destroy the property of the farmers on the other. No such right has ever existed and no such right exists now. It is economically unsound, and the American people can and will work out some other method for the settlement of such controversy. No set of men has ever had the moral or legal right to destroy property or cause suffering by conspiring together, and the welfare of the people must ever remain superior to that of any class or group of people.

STRIKE OF FARMERS?

"What would be the verdict of the people if the farmers of the United States should suddenly decide to go on a strike and refuse to supply the wants and needs of those who are not in a position to produce food and clothing for themselves? They would be condemned from one end of the country to the other, and the fact would be pointed out that they, as the owners and tillers of the land, had no

right, either moral or legal, to bring about such a calamity. If the farmers who own and occupy the land have no such moral or legal right, then why should it be conceded by anyone, that those who handle the farmers' products have a right to block the transportation or industrial facilities of the country and thus jeopardize the food and clothing supply of the nation? If the farmers have no such rights, those who handle his products have no such rights."

WIRELESS SIGNALS FROM OTHER PLANETS

Mysterious signals were reported by the Marconi wireless people in London some time ago, and it was suggested that they might come from some other planet. This suggestion was approved by some of the radio experts and repudiated by others. The subject continues to be of absorbing interest in the scientific world, particularly that part of it that has to do with communication by ethereal waves.

It is said of the signals that they do not resemble a code, but repeat a mysterious formula as if attempting to attract attention, and they are heard with equal ease in the commercial range and with amateur restrictions. Experts say that "the waves were of such volume as to preclude the possibility of a hoax."

Johns Hopkins scientists are divided between two theories: "First, that the emanations are due to celestial disturbances; second, that the mystery can be explained by reaction from internal disturbances from the earth's core."

An Italian scientist asserts that it is possible to send a message from the earth to other members of the sun's family "because ether will convey electric waves as readily as air." He says: "These mysterious communications make one think of spiritualistic phenomena that have commonly been believed to be due merely

to natural forces. Because of the regularity with which they have been observed, however, scientists believe that they are due not to mechanical but to intelligent forces."

The director of the observatory at Florence says that to spread rumors relative to interchange of messages between planets is "absolutely scandalous."

It is natural that a difference of opinion should arise over this matter, as a controversy inevitably follows anything for which there is no precedent. Nevertheless, it will be observed that scientists of repute are frank and open minded about these signals, and it would seem that if they are repeated with sufficient frequency it will not take radio experts long to discover their origin.

TRANSOCEAN TELEPHONE SERVICE

A recent dispatch from London, says Godfrey Isaacs, Director of the Marconi Wireless Company, predicts the establishment of wireless telephone service between London and New York and other American cities within six months. He says:

"When our plans are perfected, we will be able to get wireless telephone connections with New York, Boston, Chicago, Washington and other cities almost instantaneously.

"Within a year we will be talking with Melbourne, Australia, as easily as with New York, and conversations will be more clearly audible than on local wires at present. The cost of trans-Atlantic conversations will be about a shilling a minute."

BRIDGE ACROSS GOLDEN GATE

California is going to build a bridge across the Golden Gate, the narrowest part of the straits that lead into San Francisco harbor, thereby linking up the capital city with the northern counties of the state, rich in mineral resources and productive of vast

quantities of grains, fruits, live stock and lumber.

The bridge will be but 200 feet high, but it will have a span of 3,280 feet, making it the longest span in the world. It is proposed to rest the structure on two towers 600 feet high and built on submerged rocks sixty feet below the surface.

TIPPING

A Chicago check-room girl is suing her employers for \$25,625. This is the total of the tips she collected and banked for them in a period of two years, but she now declares that the guests intended the money should be her personal property. The house paid her \$12 a week, while the hat-room trust drew out over \$200. As this is but one case, it is hard to imagine what amount of tips are paid daily. Another \$12 Chicago girl waitress, was fined in court for smashing up a pedestrian with her \$5,000 limousine. She admitted on the witness stand that although her wages were only \$12, her tips averaged a little more than \$80 a week. To overcome this difficulty many hotels and cafes are installing automatic checkers and require each guest to drop a nickel into the slot and check his own wraps before entering the

dining room. Of course the smiling girl will still be there, and he can give her a nickel, too, if he chooses to do so.

VIRTUES OF SIMPLICITY

It has been said that the great things of the world—men, or women, or mountains, or ideas—are simple. They are easy to understand. They are exactly what they say they are. They do not pretend.

The founders of America were simple folk. They landed on a rock that became the cornerstone of a great nation. They gave it the simple name—Plymouth Rock. Their dress was very plain. You would know a Pilgrim Father and Mother if you met them anywhere today. And you would take off your hat to them.

Too many things, too many plans, choke up our lives. We know people who are so busy taking care of their things that they have no time to live. Some folks do not know at the end of the day whether the sky was blue or gray. They did not hear the song-sparrow although he sang bravely. They did not glimpse the road border of buttercups and daisies. Too busy. Daily they miss the salt and savour of the earth. They have forgotten the simple, beautiful things.

A Word from General Pershing

General Pershing is a man of deeds, not words, but here are a few of his worth-while sentences:

"The man who lives a clean life, regardless of what others do or think, is the man who inspires confidence in his fellow-men."

"Physical fitness requires correct living."

"Strong muscles, clear brains, high ideals, increase the fighting effi-

ciency of the army, and these qualities of the citizen insure the permanency of our institutions."

"It is not difficult for a man to do right when his mind is occupied and high ideals spur him on to effort, but it is easy to stray from the paths of rectitude when those about us point the way. It is hard to withstand temptation when all around us yield."

—*The Wellspring.*



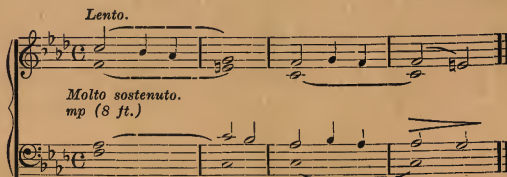
Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR AUGUST, 1920

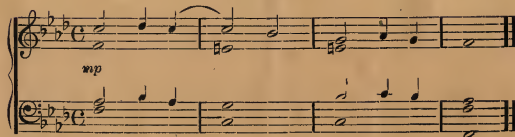
Prelude

Gerrit DeJong, Jr.



In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our Faith in Christ, Our Head.

Postlude



CONCERT RECITATION FOR AUGUST, 1920

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans First Chapter, Sixteenth Verse,

UNIFORM EXERCISES AUGUST 1, 1920

Subject: The Gospel

Suggestions to be adapted to each class, and treated briefly, with testimonials following:
The Gospel—

What it is. Rom. 1:16, 17; Mark 1:1, 4-11.

Preached by Jesus as well as John. Mark 1:14, 15.

Only one Gospel. Gal. 1:8; Eph. 4:4-6. Discerned only by the Spirit of God. 1 Cor. 2:11, 14; Eph. 3:3-5; Gal. 1:11, 12; Rom. 8:16; 1 Cor. 2:10.

How a knowledge is obtained. John 7:16, 17; Eph. 3:3, 5; Gal. 1:11, 12; Rom. 8:16.

Universal. Mark 13:10; Matt. 24:14; Mark 16:15.

To be judged by it. Rom. 2:16; John 12:48-50.

Songs on the subject of "Gospel Restoration;" Nos. 7, 10, 12, 24, 41, 59, 96, 102, 104, 131, 134, 137, 140, 173, 177, 186, 200, 205, 234, 258, 267, 282.

COURSES OF STUDY FOR 1920

Kindergarten Department

Second year class. Text book, "Sunday Morning in the Kindergarten," new book, both years, \$1.00 postpaid.

Primary Department

Second year class. Text book, "From Plowboy to Prophet," 65c.

First Intermediate Department

Second year class. Subject: "Young Folks' Bible Stories." Lessons outlined in current numbers of "Juvenile Instructor."

Fourth year class. Text book: "An-

cient Apostles," by David O. McKay, \$1.25 postpaid.

Second Intermediate Department

Second year class. Text book: "The Story of the Book of Mormon," by George Reynolds, \$1.00 postpaid.

Fourth year class. Text book: "What Jesus Taught," by O. J. P. Widtsoe, \$1.00 postpaid.

Theological Department

Second year class. Text book: "Old Testament Studies," Volume II, by Joseph M. Tanner, \$1.00 postpaid.

Advanced Theological. Text Book: "A New Witness for God," Vol. II, by B. H. Roberts, \$1.50 postpaid.

Parents' Department

Subject: "A Study of the Ten Commandments." Lessons outlined in current numbers of "Juvenile Instructor."

Teacher-Training Department

Text book: "The Pupil and Teacher," by Weigle, 90c postpaid.

DESIGNATION OF CLASSES IN DEPARTMENTS.

Classes in the Sunday Schools shall be designated by the year of the outlined lessons in each department, namely:

First Year Kindergarten Class	} Ages 4, 5 and 6
Second Year Kindergarten Class	
First Year Primary Class	} Ages 7 and 8
Second Year Primary Class	
First Year 1st Intermediate Class	} Ages 9, 10, 11 and 12
Second Year 1st Intermediate Class	
Third Year 1st Intermediate Class	
Fourth Year 1st Intermediate Class	} Ages 13, 14, 15 and 16
First Year 2nd Intermediate Class	
Second Year 2nd Intermediate Class	
Third Year 2nd Intermediate Class	
Fourth Year 2nd Intermediate Class	} Ages 17, 18
First Year Theological Class	
Second Year Theological Class	} Ages 19 and over
Advanced Theological Class	

Where there are a number of divisions in any class of any department, the designation should section 1, 2, etc.

Secretaries' Department

Laurence W. Richards, General Secretary

CONVENTIONS

The Bear River Convention was held at Garland, April 25th with a total attendance of 175. Per cent of attendance 48.

The Benson Cache and Hyrum Convention was held at Logan, April 25th

with a total attendance of 677. Per cent of attendance, Benson 33, Cache 70, Hyrum 54.

The North and South Sanpete Convention was held at Ephraim, May 16th with a total attendance of 424. Per cent of attendance, North Sanpete 55, South Sanpete 60.

Annual Statistical Report of Latter-day Saints Sunday Schools for Year Ending December 31, 1919

NAME OF STAKE	Number of Schools	Male Officers and Teachers	Female Officers and Teachers	Total Officers and Teachers	% Attendance of Officers and Teachers	% Officers and Teachers fully excused	No. of Male Pupils, not including Parents' Dept.	No. Female Pupils, not including Parents' Dept.	ENROLLMENT BY DEPTS. NOT INCLUDING PARENTS' DEPT.					Total No. Pupils not including Parents' Dept.	% Attendance of Pupils, not including Parents' Dept.	Number on Cradle Roll	Average Attendance in Parents' Dept.	No. Stake S. S. Officers and members of Board	Grand Total Enrollment
									Kindergarten	Primary	First Intermediate	Second Intermediate	Theological						
ALBERTA	20	184	148	332	61	9	885	827	387	296	410	304	315	1712	61	198	273	7	2522
ALPINE	17	172	226	398	62	15	1490	1665	573	420	890	678	594	3155	60	363	174	16	4106
BANNOCK	11	95	87	182	59	15	394	427	170	175	197	173	106	821	51	134	99	8	1244
BEAR LAKE	12	114	129	243	62	16	669	710	242	225	334	330	248	1379	63	192	69	16	1899
BEAR RIVER	21	190	180	370	63	18	1042	957	424	329	460	416	370	1999	59	167	12	2647	
BEAVER	10	57	75	132	72	12	513	546	251	204	224	154	226	1059	67	170	3	1364	
BENSON	13	162	168	330	61	10	1246	1345	445	425	652	540	529	259	48	451	191	15	3578
BIG HORN	8	74	76	150	48	16	540	615	241	178	313	247	176	1155	53	89	8	1402	
BINGHAM	15	115	98	213	70	14	1013	1169	402	218	633	431	398	2182	55	171	4	2570	
BLACKFOOT	14	136	115	251	62	14	809	839	346	277	449	308	268	1648	54	127	196	7	2229
BLAINE	13	109	91	200	56	12	613	708	314	239	371	203	194	1321	53	47	227	3	1798
BOISE	8	66	63	129	68	16	410	410	168	161	152	153	186	820	67	77	91	6	1123
BOX ELDER	13	118	134	252	69	15	1219	1312	475	408	621	500	527	2531	61	604	200	12	3599
BURLEY	9	90	90	180	57	15	615	650	293	191	388	228	165	1265	56	74	135	9	1663
CACHE	16	202	222	424	68	13	1768	2105	600	519	1058	899	797	3873	60	108	277	14	4696
CARBON	10	81	90	171	69	19	511	655	314	193	306	219	134	1166	60	98	120	3	1558
CASSIA	9	76	74	150	68	13	393	374	190	133	195	140	109	767	59	180	113	9	1219
COTTONWOOD	13	124	184	308	66	11	1233	1450	530	399	628	748	378	2683	44	96	231	12	3330
CURLEW	11	91	76	167	57	26	309	248	145	101	126	88	87	557	56	83	64	7	878
DESERET	11	105	96	201	66	14	734	772	267	221	454	295	329	1566	49	127	140	13	2047
DUCHESE	28	140	144	284	59	18	944	979	489	329	438	367	300	1923	52	57	334	7	2605
EMERY	13	112	135	248	54	7	745	890	342	246	366	335	346	1635	57	141	190	7	2221
ENSIGN	7	86	119	205	72	12	1273	1538	417	347	715	524	808	2811	54	87	127	14	3244
FREMONT	14	123	116	239	70	15	1231	1301	544	420	484	484	600	2532	64	375	229	11	3406
GRANITE	16	224	319	543	76	13	2474	2927	1058	946	1607	973	827	5411	60	318	13	6285	
HYRUM	11	131	133	264	67	13	890	990	376	281	437	405	381	1880	59	64	140	18	2366
IDAHO	11	107	97	204	54	18	394	366	174	164	173	135	114	760	52	71	108	9	1152
JORDAN	14	125	130	255	63	9	1405	1614	706	501	745	592	475	3019	56	195	156	13	3638
JUAB	5	61	50	111	75	17	518	594	210	188	293	189	112	959	79	56	11	1368	
JUAREZ	3	39	31	70	183	160	77	53	76	72	65	843	43	49	43	49	4	456	
KANAB	6	48	65	113	57	15	356	369	199	183	80	102	161	725	49	134	49	4	1025
LIBERTY	11	155	206	361	75	14	1935	2297	713	594	1280	871	874	4332	52	447	244	16	5400
LOST RIVER	6	50	48	98	61	6	325	306	118	157	99	110	147	631	59	19	50	12	810
MALAD	9	97	89	186	63	16	632	675	330	211	273	229	164	1207	61	196	236	11	1836
MARICOPA	8	77	75	152	71	8	406	347	246	222	297	268	320	1353	50	160	15	1780	
MILLARD	7	66	72	138	62	16	514	556	227	160	273	208	1070	63	362	162	5	1737	
MOAPA	9	67	65	132	52	15	340	368	171	129	153	129	126	708	65	68	65	10	983
MONTPELIER	13	110	104	214	62	13	671	736	247	335	331	259	230	1407	53	45	116	11	1793
MORGAN	10	81	80	161	54	22	405	407	175	167	141	164	165	812	53	60	14	1047	
NEBO	13	165	159	324	61	12	1305	1434	486	413	716	558	566	2739	58	424	209	11	3707
NORTH DAVIS	9	76	99	175	62	19	728	710	294	185	245	384	330	1438	46	199	120	12	1944
NORTH SANPETE	12	122	121	243	68	14	1230	1426	437	390	704	614	511	2656	60	512	193	4	3608
NORTH WEBER	18	134	170	304	66	12	1202	1213	456	359	680	579	341	2415	53	168	197	13	3097
ODGEN	11	84	115	199	76	7	1062	1192	364	247	630	533	580	2254	60	84	200	6	2743
ONIDA	23	258	246	504	56	13	1515	1561	595	668	729	639	455	3076	54	171	227	13	4051
PANGUITCH	13	115	111	226	54	12	796	915	381	294	433	354	249	1711	49	103	13	2063	
PAROWAN	12	97	103	200	60	14	639	757	314	247	333	289	213	1396	52	63	149	9	1817

15	1271	182	309	72	12	1290	1594	559	509	878	545	383	2894	56	281	971	15	3706	
PIONEER	15	1271	182	309	72	12	1290	1594	559	509	878	545	383	2894	56	281	971	15	3706
POPE	16	1272	183	310	73	13	1291	1595	560	510	879	546	384	2895	57	282	972	16	3707
POPELLO	17	1273	184	311	74	14	1292	1596	561	511	880	547	385	2896	58	283	973	17	3708
POPELLO	18	1274	185	312	75	15	1293	1597	562	512	881	548	386	2897	59	284	974	18	3709
POPELLO	19	1275	186	313	76	16	1294	1598	563	513	882	549	387	2898	60	285	975	19	3710
POPELLO	20	1276	187	314	77	17	1295	1599	564	514	883	550	388	2899	61	286	976	20	3711
POPELLO	21	1277	188	315	78	18	1296	1600	565	515	884	551	389	2900	62	287	977	21	3712
POPELLO	22	1278	189	316	79	19	1297	1601	566	516	885	552	390	2901	63	288	978	22	3713
POPELLO	23	1279	190	317	80	20	1298	1602	567	517	886	553	391	2902	64	289	979	23	3714
POPELLO	24	1280	191	318	81	21	1299	1603	568	518	887	554	392	2903	65	290	980	24	3715
POPELLO	25	1281	192	319	82	22	1300	1604	569	519	888	555	393	2904	66	291	981	25	3716
POPELLO	26	1282	193	320	83	23	1301	1605	570	520	889	556	394	2905	67	292	982	26	3717
POPELLO	27	1283	194	321	84	24	1302	1606	571	521	890	557	395	2906	68	293	983	27	3718
POPELLO	28	1284	195	322	85	25	1303	1607	572	522	891	558	396	2907	69	294	984	28	3719
POPELLO	29	1285	196	323	86	26	1304	1608	573	523	892	559	397	2908	70	295	985	29	3720
POPELLO	30	1286	197	324	87	27	1305	1609	574	524	893	560	398	2909	71	296	986	30	3721
POPELLO	31	1287	198	325	88	28	1306	1610	575	525	894	561	399	2910	72	297	987	31	3722
POPELLO	32	1288	199	326	89	29	1307	1611	576	526	895	562	400	2911	73	298	988	32	3723
POPELLO	33	1289	200	327	90	30	1308	1612	577	527	896	563	401	2912	74	299	989	33	3724
POPELLO	34	1290	201	328	91	31	1309	1613	578	528	897	564	402	2913	75	300	990	34	3725
POPELLO	35	1291	202	329	92	32	1310	1614	579	529	898	565	403	2914	76	301	991	35	3726
POPELLO	36	1292	203	330	93	33	1311	1615	580	530	899	566	404	2915	77	302	992	36	3727
POPELLO	37	1293	204	331	94	34	1312	1616	581	531	900	567	405	2916	78	303	993	37	3728
POPELLO	38	1294	205	332	95	35	1313	1617	582	532	901	568	406	2917	79	304	994	38	3729
POPELLO	39	1295	206	333	96	36	1314	1618	583	533	902	569	407	2918	80	305	995	39	3730
POPELLO	40	1296	207	334	97	37	1315	1619	584	534	903	570	408	2919	81	306	996	40	3731
POPELLO	41	1297	208	335	98	38	1316	1620	585	535	904	571	409	2920	82	307	997	41	3732
POPELLO	42	1298	209	336	99	39	1317	1621	586	536	905	572	410	2921	83	308	998	42	3733
POPELLO	43	1299	210	337	100	40	1318	1622	587	537	906	573	411	2922	84	309	999	43	3734
POPELLO	44	1300	211	338	101	41	1319	1623	588	538	907	574	412	2923	85	310	1000	44	3735
POPELLO	45	1301	212	339	102	42	1320	1624	589	539	908	575	413	2924	86	311	1001	45	3736
POPELLO	46	1302	213	340	103	43	1321	1625	590	540	909	576	414	2925	87	312	1002	46	3737
POPELLO	47	1303	214	341	104	44	1322	1626	591	541	910	577	415	2926	88	313	1003	47	3738
POPELLO	48	1304	215	342	105	45	1323	1627	592	542	911	578	416	2927	89	314	1004	48	3739
POPELLO	49	1305	216	343	106	46	1324	1628	593	543	912	579	417	2928	90	315	1005	49	3740
POPELLO	50	1306	217	344	107	47	1325	1629	594	544	913	580	418	2929	91	316	1006	50	3741
POPELLO	51	1307	218	345	108	48	1326	1630	595	545	914	581	419	2930	92	317	1007	51	3742
POPELLO	52	1308	219	346	109	49	1327	1631	596	546	915	582	420	2931	93	318	1008	52	3743
POPELLO	53	1309	220	347	110	50	1328	1632	597	547	916	583	421	2932	94	319	1009	53	3744
POPELLO	54	1310	221	348	111	51	1329	1633	598	548	917	584	422	2933	95	320	1010	54	3745
POPELLO	55	1311	222	349	112	52	1330	1634	599	549	918	585	423	2934	96	321	1011	55	3746
POPELLO	56	1312	223	350	113	53	1331	1635	600	550	919	586	424	2935	97	322	1012	56	3747
POPELLO	57	1313	224	351	114	54	1332	1636	601	551	920	587	425	2936	98	323	1013	57	3748
POPELLO	58	1314	225	352	115	55	1333	1637	602	552	921	588	426	2937	99	324	1014	58	3749
POPELLO	59	1315	226	353	116	56	1334	1638	603	553	922	589	427	2938	100	325	1015	59	3750
POPELLO	60	1316	227	354	117	57	1335	1639	604	554	923	590	428	2939	101	326	1016	60	3751
POPELLO	61	1317	228	355	118	58	1336	1640	605	555	924	591	429	2940	102	327	1017	61	3752
POPELLO	62	1318	229	356	119	59	1337	1641	606	556	925	592	430	2941	103	328	1018	62	3753
POPELLO	63	1319	230	357	120	60	1338	1642	607	557	926	593	431	2942	104	329	1019	63	3754
POPELLO	64	1320	231	358	121	61	1339	1643	608	558	927	594	432	2943	105	330	1020	64	3755
POPELLO	65	1321	232	359	122	62	1340	1644	609	559	928	595	433	2944	106	331	1021	65	3756
POPELLO	66	1322	233	360	123	63	1341	1645	610	560	929	596	434	2945	107	332	1022	66	3757
POPELLO	67	1323	234	361	124	64	1342	1646	611	561	930	597	435	2946	108	333	1023	67	3758
POPELLO	68	1324	235	362	125	65	1343	1647	612	562	931	598	436	2947	109	334	1024	68	3759
POPELLO	69	1325	236	363	126	66	1344	1648	613	563	932	599	437	2948	110	335	1025	69	3760
POPELLO	70	1326	237	364	127	67	1345	1649	614	564	933	600	438	2949	111	336	1026	70	3761
POPELLO	71	1327	238	365	128	68	1346	1650	615	565	934	601	439	2950	112	337	1027	71	3762
POPELLO	72	1328	239	366	129	69	1347	1651	616	566	935	602	440	2951	113	338	1028	72	3763
POPELLO	73	1329	240	367	130	70	1348	1652	617	567	936	603	441	2952	114	339	1029	73	3764
POPELLO	74	1330	241	368	131	71	1349	1653	618	568	937	604	442	2953	115	340	1030	74	3765
POPELLO	75	1331	242	369	132	72	1350	1654	619	569	938	605	443	2954	116	341	1031	75	3766
POPELLO	76	1332	243	370	133	73	1351	1655	620	570	939	606	444	2955	117	342	1032	76	3767
POPELLO	77	1333	244	371	134	74	1352	1656	621	571	940	607	445	2956	118	343	1033	77	3768
POPELLO	78	1334	245	372	135	75	1353	1657	622	572	941	608	446	2957	119	344	1034	78	3769
POPELLO	79	1335	246	373	136	76	1354	1658	623	573	942	609	447	2958	120	345	1035	79	3770
POPELLO	80	1336	247	374	137	77	1355	1659	624	574	943	610	448	2959	121	346	1036	80	3771
POPELLO	81	1337	248	375	138	78	1356	1660	625	575	944	611	449	2960	122	347	1037	81	3772
POPELLO	82	1338	249	376	139	79	1357	1661	626	576	945	612	450	2961	123	348	1038	82	3773
POPELLO	83	1339	250	377	140	80	1358	1662	627	577	946	613	451	2962	124	349	1039	83	3774
POPELLO	84	1340	251	378	141	81	1359	1663	628	578	947	614	452	2963	125	350	1040	84	3775
POPELLO	85	1341	252	379	142	82	1360	1664	629	579	948	615	453	2964	126	351	1041	85	3776
POPELLO	86	1342	253	380	143	83	1361	1665	630	580	949	616	454	2965	127	352	1042	86	3777
POPELLO	87	1343	254	381	144	84	1362	1666	631	581	950	617	455	2966	128	3			

Mission Sunday Schools

Chas. B. Felt, chairman; Harold G. Reynolds, Robert L. Judd

Such splendid results in Sunday School work have been secured in the organized Stakes of Zion through the unifying and systematizing of the class work and also the general exercises of our schools, that it has been decided to attempt to secure similar results in our Mission Schools by adopting that same method. The subject has been under consideration of the Mission Presidents and the General Superintendency of the Deseret Sunday School Union for some time, including the consideration of text books now in use in the Home Schools with a view of determining their adaptability to the Mission Schools.

For the furtherance of this plan a meeting of the Presidents of Missions with the General Superintendency and a special committee of the General Board on "Mission Sunday Schools" was held during the late general conference in Salt Lake City, at which meeting certain plans were unanimously adopted, among them being:

That the regular program for the opening exercises of our Sunday Schools as recommended by the General Board and in use in the "Home" schools, be carried out as far as possible in our "Mission" schools.

That where the school is large enough the following classes be conducted: Kindergarten, Primary, First Intermediate, Second Intermediate, Theological and Parents.

In smaller schools that three departments be held to be known as the Primary Department, Intermediate Department and Theological Department. Children of Kindergarten and Primary age to be in the Primary Department; those of First and Second Intermediate age to be in the Intermediate Department, and all above that age to be in the Theological Department.

The following text books are to be used for the balance of 1920 and all of 1921: Primary Department, "Stories from the Life of Christ" as prepared and published by the General Board, and for the latter part of the period, "Stories from Church History" as will be outlined in the "Juvenile Instructor" and taken from the text "From Plowboy to Prophet" by Elder W. A. Morton. The Intermediate Department, "Ancient Apostles" by Elder David O. McKay. Theological Department, "What Jesus Taught" by Elder Osborne J. P. Widtsoe. These text books are in regular

use in the "Home" schools and are carried by the Deseret Book Store in Salt Lake City. Helpful suggestions for the adaptation of these lessons will be offered through the columns of the "Juvenile Instructor" from time to time.

Where membership in a branch is small, it is suggested that a Sunday School be organized even if only one class is held, but where teachers or missionaries are available, more classes should be held even though the membership in some classes would consist of but a few.

It is suggested that where advisable the mission president may appoint a Mission Sunday School Superintendent to look after this important work of the mission.

To facilitate this work the General Board will furnish a copy of the "Juvenile Instructor" to each Mission Sunday School, as well as a few copies for each mission office.

Mission Presidents are requested to keep the General Board informed as to the organizing of new schools.

The personnel of the committee on Mission Sunday Schools as mentioned above consists of Charles B. Felt, Harold G. Reynolds and Robert L. Judd, which committee will be not only willing but pleased to be of real assistance to the schools and glad to co-operate with the Mission Presidents in this splendid work, and will appreciate all the information possible that will lead to a more expeditious unifying of the work, as to schools in operation and as organized from time to time, as to classes formed, as to date of taking up the prescribed course of study, and as to any feature in which assistance can be rendered. With such information it is hoped to be able to make this department of the "Juvenile Instructor" interesting and worth while to Mission Presidents, Sunday School officers and teachers. The General Board will be glad to furnish the Mission Presidents with a sufficient number of the little vest pocket leaflet which gives the suggestions for the general exercises of our schools to supply each superintendent of schools in their missions upon request stating number wanted. All correspondence should be addressed to the General Secretary, Deseret Sunday School Union, Salt Lake City.

Officers and teachers of our schools are urgently requested to keep constantly

in mind the object for which our Sunday Schools were organized and are conducted—to make Latter-day Saints, in faith, in knowledge and in deeds, of its membership; that the lessons are but means to an end, and not the end in themselves; that we aim to teach the individual rather than the lesson; that the imparting of the facts of the lesson is of but little value except it becomes an inspiration to the recipient or student to

put something worth while into his own life; that the test of our teaching is the life of our pupil; that "Jesus was a teacher of the soul rather than of the intellect;" "that all good teaching seeks for expression from the pupil. It is what the pupil thinks, what he says, and what he gives expression to in words, in actions, in deeds, that reveals what is really taught."

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

"THE LIVING EXAMPLE."

("The Art of Teaching," Chapter XII.)

By Joseph Ballantyne

"I am the way, the truth and the life, follow me," is the substance of the text. To be a true leader one must have an honest, intense love for his work, a sincerity of purpose behind it, and a firm determination to excel in that particular work. As choristers in Sunday School true leadership must involve the living example as a first essential. If we wish to rightly lead the children to feel and live the truths contained in our Sunday School songs we must of necessity make them a part of our lives. It would be a contradiction fraught with serious consequences were we to try to impress any moral truth upon the children when our acts in life were at variance with these essential truths. So, choristers, as a requisite for true leadership—aside from the technical knowledge of the art—must we not emphasize the principles of sincerity in both thought and act, to be in truth "a living example"?

Use for the month, song No. 211 "I'll be a Sunbeam."

Upon first thought one may feel that the song can only be effectively sung by children. This is a great mistake, for you will find, either in one or two parts, it makes a most effective chorus for the grown ups. It serves the splendid purpose also of interesting the children in a song within their reach. It's no condescension for mature persons to adapt their moods to simple songs of children; in fact, it is quite easy so to do, and for that matter why can't we as well be grown up sunbeams as childlike sunbeams?

Beat the time two in a measure except at the close of the chorus "I'll be

a sunbeam for Him" when more composure may be felt by beating three—twice in a measure. This would indicate a retard which is essential to an effective rendition, although not so marked in the song. A strong accent on the first, and less strong on the second half of each measure is a vital element in making the song swing rightly.

Particularly in the chorus should we use the declamatory style with strong accent, and much animation.

The song teaches some very important principles. To be a sunbeam does not necessarily mean that we carry only a smiling face; although a great asset, it serves only part of the purpose.

Sunshine must be felt in the heart. We must, "at home, at school, at play" perform that daily service with a light heart and willing hand. If we are to be a sunbeam for Jesus we must perform His service with a sincerity of purpose which cannot be doubted.

He asks us to be "loving and kind to all we see" (verse 2). What splendid lessons may be taught from this verse?

The boy scout slogan, "a good deed every day—or more"—could be aptly applied. To be loving and kind is opposed to being ugly and unkind. Impress the children with the firm conviction that the performance of kind acts and worthy deeds is a sure and good investment, in that it brings to one an intense feeling of satisfaction and pleasure. In contradistinction, illustrate how unkindness brings unhappiness and misery.

Verse 3 teaches the principle of prayerful supplication; that we seek divine help to assist us in our purposes for good. A splendid opportunity to teach the principle of prayer.

Verse 4 is an expression of a determined purpose to serve Jesus and finally to "live with Him on high." Here is

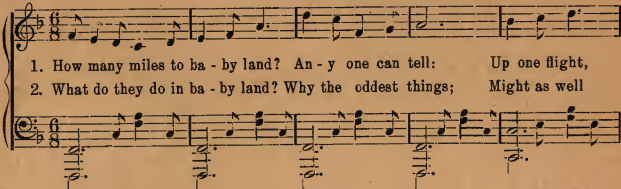
splendid opportunity to teach resistance to temptation.

The song contains splendid material for arousing interest and furnishes moral lessons which, if impressed, will result in great good. To be kind, loving, and prayerful is the essence of the text, with a determined attitude that we will not be swayed from our purpose.

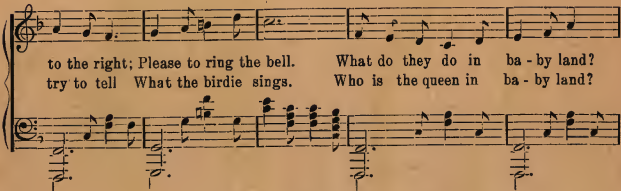
Choristers, "Be a living example." Can you consistently teach the principles here involved if your acts in life are at variance with these principles? Use stories, experiences and examples to give variety to your explanations and you will be highly repaid in the study of this little song.

Baby Land

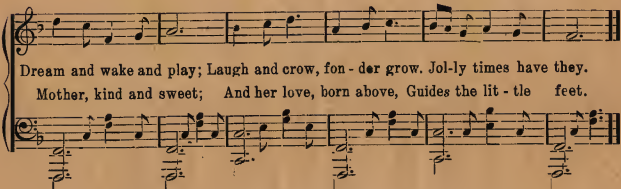
MUSIC BY HELEN HINCKLEY.



1. How many miles to ba - by land? An - y one can tell: Up one flight,
2. What do they do in ba - by land? Why the oddest things; Might as well



to the right; Please to ring the bell. What do they do in ba - by land?
try to tell What the birdie sings. Who is the queen in ba - by land?



Dream and wake and play; Laugh and crow, fon - der grow. Jol - ly times have they.
Mother, kind and sweet; And her love, born above, Guides the lit - tle feet.

Librarians' Department

J. Leo Fairbanks, chairman; T. Albert Hooper

Children's Books

The likes, the dislikes, the attitude toward life and the creatures of life are very largely determined by the books we read and the stories we hear in childhood.

Parents and teachers, and of course this means Sunday School teachers, should use every effort towards putting into the hands of the children only wholesome books. The stories that are told to children should be very carefully chosen.

All children love animals, unless early training has made it otherwise. There is a series of stories written by Thornton W. Burgess. Each book in this delightful series is devoted to the adventures of one animal and tells of his pranks and his good times, his troubles, his enemies and his friends.

In the unfolding of these stories Mr. Burgess has inculcated little lessons in ethics so cleverly that the child, without realizing, is given a lesson which he will be long in forgetting. The books can be purchased through your book store at 70c each.

1. The Adventures of Reddy Fox.
2. The Adventures of Johnny Chuck.
3. The Adventures of Peter Cottontail.
4. The Adventures of Unc' Billy Possum.
5. The Adventures of Mr. Mocker.
6. The Adventures of Jerry Muckrat.
7. The Adventures of Danny Meadow Mouse.
8. The Adventures of Grandfather Frog.
9. The Adventures of Chatterer, the Red Squirrel.
10. The Adventures of Sammy Jay.
11. The Adventures of Buster Bear.
12. The Adventures of Old Mr. Toad.
13. The Adventures of Prickly Porky.
14. The Adventures of Old Mr. Coyote.
15. The Adventures of Paddy, the Beaver.
16. The Adventures of Poor Mrs. Quack.
17. The Adventures of Bobby Coon.
18. The Adventures of Jimmy Skunk.
19. The Adventures of Bob White.

20. The Adventures of Ol' Mistah Buz-zard

The Socialized Recitation

One of the best authorities on the socialized recitation in America was asked to furnish a list of books particularly helpful in giving an understanding of the subject. He said: "You will find the principles underlying the Socialized Recitation in the following books:

"How We Think," John Dewey.

"School and Society," John Dewey.

"Elementary School Standards," Frank McMurray.

"The Modern High School," Chas. Hughes Johnston.

"How to Teach," Strayer Norsworthy.

Very truly yours,

Fred M. Hunter, Supt.,
Oakland, Cal.

The little book entitled "The Socialized Recitation," by Wm. Whitney selling at 75 cents is also very helpful.

The following quotation from the Introduction will reveal the spirit of the book.

"The Socialized Recitation is the outcome of practical experiments to create an atmosphere of activity and responsibility for the child in the classroom. The spirit of democracy is the spirit of individual efficiency and self control. The classroom of the past emphasized discipline and control from the standpoint of the teacher. The Socialized Recitation emphasizes self control and activity through experiences created in the classroom for the purpose of training the child by means of his cooperation with others engaged in some essential and profitable work.

The old form of recitation emphasizes the subject matter usually to the exclusion of the child. The Socialized Recitation emphasizes the pupil and uses the subject matter as a means for the expression of his own ideas and to develop his own power. The child becomes the important issue under the Socialized Recitation while under the old form of recitation the subject matter and course of study, assume the prominent position. The Socialized Recitation makes the classroom real, life-like and natural."



LATTER-DAY SAINTS' SUNDAY SCHOOL,
Superintendent, Willard Lund;

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child

So move that each step goes forward,
So step that each move adds strength.

WORK FOR AUGUST

A Study of the Ten Commandments

By N. T. Porter

Division II—Fifth Commandment

"Honor thy Father and Thy Mother,"
etc. Exodus 20:12.

Life an Estate in Trust

Demanding

I. A Body Fit.

II. A Mind Clean.

III. A Vision Clear and True.

The Vision

Can one, as God commands, honor his parents unless he sees and knows:

First, that as he, himself, his physical self, is a result in part of the lives that have gone before, so he, himself, his mind, his spirit, his being, his soul is a reflection, in part, of the immeasurable yesterday,—that life before, that preexistent state.

Second, that in the content of his years, three score and ten, more or less (his life term here) is to be found the fixed and certain prophecy of his soul's harvest in the eternal tomorrow.

Third, that in his marriage pact, the alliance between his life and another, is an undertaking joint, several, and everlasting to maintain intact and unimpaired that spirit estate that comes to them in the flesh and blood of this human, mortal life.

Fourth, that this same parent undertaking does not begin nor end in care and keep and protection of the physical self (either his own or that of his offspring) but that it is, and from its very nature must be, just one continuous unbroken struggle to maintain and build upon the foundation of a living, continuing soul—a soul set and cast by God Himself in the sublime potential of eternal progress.

Fifth, that while, as to life and being of offspring, he may be charged under this parental bond only as the chief contributor, there is to him a gripping emphasis on that word "chief."

Sixth, that summing up the whole, if he would honor lives aback—lives ahead—the life by which all came—he must see and feel in each challenge of a life from the beyond, each summons of a spirit to its housing of flesh and blood, a witness to his parents here—his parents there—to the life so summoned that his oath of trust (writ and sworn by his own procreative act) will to the end be lived and kept.



FIRST WARD, POCATELLO, IDAHO

First Assistant, R. D. Merrill; Second Assistant, Arthur Amundsen

First Sunday, August 1, 1920

Uniform Fast Day lesson

Second Sunday, August 8, 1920

Lesson Problem

Can one honor as he is enjoined to do unless:

First, he sees in each soul that comes to him a reflection in part of that soul's immeasurable yesterday—a preexistent estate.

General Discussion

Is not the shock of the thought that existence begins with birth equalled only by the shock of the thought that it ends with death? Yet human sophistries have long since dulled the once outraged sense of man by the constant flushing of his mind with doubt—doubt as to beginning—doubt as to ending—doubt as to relationship—doubt as to the simplest and most elementary laws of being.

Who doubts but that the character and structure of our physical life was laid far aback and that in projecting our physical life into mortal being each generation has done its part or made its contribution.

Yet many there are and many there have been, and perchance more there will be, who would pitch each one's soul into being with the first break of life in flesh and blood.

Who would say to man, just what you are is just what since birth you have become.

Further, those who would say, that even though you may have existed before, the all of what you were or what you had become in that life is just as though it never at any time had been.

But to you and me, while the life before may be in eclipse here, it is by no means a total eclipse.

Outside the opaque front and rear of this holding in flesh and blood the candle of our former life still burns and here and there a flick or glimmer shows, and every now and then a searching wireless calls up to us from that engulfed eternity behind.

And so to us this life is but a second estate and but an increment to all that's gone before.

And so, it follows that all which was of us now is, and will remain if we but will it so.

And so, while the body, in the form and of the substance found, is here the carriage of the mind estate, the blinds that screen it in should not be so closely drawn as to shut out in toto that pre-existent life.

Questionnaire

1. Why the difference in mood, in taste, in control, in vision or ideals as between those who, as near as may be, are, and from birth have been similarly set and surrounded? That is, children of the same parents, under the same roof and in the same general environment.

2. What is the significance of intuition, or of that which comes to us out of natural rational sequence, or without

previous experience (as far as we know) and without the ordinary processes of reasoning?

3. Out of what, in part, arises the assurance of things hoped for, yet, not seen?

4. Is that subtle sense of repulsion and that same sense of attraction a something that can be classed as instinct?

5. From whence is it, that, when the lights of this life are turned low and when mental tension is relaxed we get flashes on the mind screen which seem to arise, as without warrant, out of a closed past, or, out of an impenetrable present?

That is, from whence this light of consciousness which seems to come from just beyond one's own?

6. Is there a real or true perspective of life apart from the preexistent background?

That is, if we draw a dead line through our birth date and forbid consciousness to cross, will the vision ahead be of such scope and range as will maintain that high morale of the soul so essential to right living?

7. Can the values of our spirit estate be even so much as maintained in a complete isolation from all that has gone before?

8. Can we fence out life behind without fencing life in ahead?

Third Sunday, August 15, 1920

Lesson Problem

Second, can one honor as enjoined by the fifth command unless he recognizes that life today, predicts with certainty the soul's harvest in the eternal tomorrow?

General Discussion

That, what man can expect in the hereafter rests largely on what he is here is one of the most generally accepted and widely diffused theological doctrines.

As to just what in this life makes for future gains or returns, men debate; but, that there is a designated relation between here and there, most men are agreed.

So that, as to the future, it is here and now that we rise or fall. To us, there was no blank yesterday; for, in yesterday was mirrored our today. To us there is no blank tomorrow; for in that eternal tomorrow comes the harvest from the sowing today.

Every feeling incident to being or to conscious existence is either positive or negative. Perfect neutrality is perfect death—that unthinkable state—at rest. Living positively is progress—progress is salvation—progress eternal, exaltation.

And so (as set out in previous lesson) where we are, when we enter upon this life is fixed solely by the distance covered in that infinite yesterday.

Where we are at the beginning of that sublime tomorrow is measured and fixed by the distance we have traveled here.

Let this truth ring through every recess in our being as we challenge each soul to its cast of human life.

Questionnaire

- Put again the last question of the previous lesson, "Can we fence out the life behind without fencing in the life ahead?"
 - Can we comfortably conceive of an eternity extending out in one direction only?
 - Can we freely conceive of a separate and distinct spirit estate and at the same time vision the physical body and the spirit as coexistent.
 - Contrast the character of the two estates as to unchangeableness.
- Show why all courses of conscious life have either a positive or negative trend.
 - Why in a life progressively set is each movement either forward or backward.
 - Why the human soul does not sometime stop on the "dead center," as the machinist terms it, and become set or stationary.
 - Why the acids and the alkalis of feeling do not neutralize to the point where there is no reaction.
 - Why the state of "hesitation" is not a neutral state, but rather a state of most searching questioning as to whether the weight of result is for or against.
- Show from your own experience that your spirit estate discloses values not acquired here in mortal life.
- Does the life here as hedged in from the past and set and cased in flesh and blood seem a handicap, or, is it a stimulus to progress?
- If a stimulus how, in a sentence, is it best encouraged; if a handicap, how, in a sentence, can the set back be overcome?
- What does the expression, "distance traveled here," as related to human progress, mean to you.
- What are the chief factors or elements of true progress?

Fourth Sunday, August 22, 1920

Lesson Problem

Third, can one honor father and mother unless he senses that in the "marriage

part" he covenants and undertakes to maintain (to the limit of his power) intact and unimpaired that spirit estate which comes to him and her in wedlock joined.

General Discussion

The how much of father that echoes in the son is not within our scope to fix. But that a likeness is, in spirit, to a degree, is not to be denied.

How much of what is similar comes from the similar physical selves—how much from close proximity of lives—how much from spirit kinship undiscovered—we cannot say.

But this we know: that, erstwhile, perchance, we find our own mixed selves in part reflected in our child. And, that not only in the outward cut and manner, but in the inward mood, and method, and motive of the mind.

1. The Charge

And so, in the very testament of those lives through him, man reads the story of his charge in trust—involving not a body estate alone, but, the estate entire of a living human soul.

2. How Kept

As with the grant of life in flesh and blood the burden lay in the care and keep of one's physical self; so in the housing of the Spirit may not the charge be laid direct on care and keep of one's own soul?

For whatever the truth of our whole relation to our child may be, other than that revealed, this we do know, that in and over and upon that offspring life is thrown the lights or shadows from our own.

Of all world environment of man the human is most near, because, most like. And of all human lives the parent life is, by the very means of life, set next to lives through it. And if that parent life but function true no other of all human lives can shoulder in between.

Questionnaire

1. Is the similarity in spirit, as between parent and child, comparable with the similarity in body? If not, or if so, explain.

2. Is that degree of likeness in either case more pronounced as both body and mind develop? If so, how accounted for?

3. Is the parent's work as to bodily likeness complete at birth? That is, if the child were isolated from parents, would the degree of bodily likeness be lessened?

4. What the effect on spirit likeness of such an isolation?

5. Does the likeness as between the physical body of parent and of child account, to any considerable degree, for the analogy, more or less, between the respective spirits?

6. Is not personal proximity, or the closeness of association, a greater factor?

7. Can either or both of these conditions be said to account for all that appears to be reflected in the child from the parent?

8. Which of these factors are of all importance to us here, or upon which does our responsibility rest and by which is it determined?

Note.—Do not get offside in pursuit of some finely spun theory. The questions are intended as suggestive of thought as related to that sublime principle of eternal progression as it bears upon our life here and are in no way meant to provoke protracted and resultless controversy. The pivot upon which this whole theme turns is whether or not our lives function as God designed, or whether or not we live in honor to those lives through which we came.

Fifth Sunday, August 29, 1920

Review, or Local Problems

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

Second Year--Old Testament Studies

First Sunday, August 1, 1920

Uniform Fast Day lesson

Second Sunday, August 8, 1920

Outlines by Robert L. Judd

David

"Old Testament Studies," Vol. II,
Chapters 5-6; II Sam. 1-24.

Aim: True greatness lies in the service of God.

- I. David becomes active king.
 1. Death of Saul.
 2. David's respect for constituted authority.
 3. Death of Jonathan, son of Saul.
 4. David's great grief.
 5. David's first kingship.
 - a. Anointed king of Judah.
 6. David overcomes the followers of Saul.

- II. David anointed king over all Israel.
 1. He is thirty years of age.
 2. He removes the Ark to Jerusalem.
 3. His wars.

- III. David's great sin.
 1. Bathsheba, wife of Uriah taken by David.
 - a. Uriah killed.
 - b. Solomon born to David and Bathsheba.
 2. David rebuked by Nathan.
 - a. His repentance and his judgment.

- IV. David suffers great troubles.
 1. Absalom rebels.
 - a. He is killed.
 2. David's great grief.
 3. Revolt of Sheba.
 4. David numbers Israel and Judah.
 - a. Division of Judah from Israel foretold.
 5. David plans to build a temple.
 - a. Commanded not to.
 6. Pestilence visited upon the people
- V. David's psalms and his real character.
 1. His love of God and faith in Him.

Third Sunday, August 15, 1920

Solomon

"Old Testament Studies." Vol. II, Chapters 7, 8, 9, 1 Kings 1-11.

Aim: True joy and great wisdom comes from faithful obedience to laws of God.

- I. The death of David.
 1. Adonijah, his son, would be king.
 - a. Joined by Joab and Abiathar.
 2. Nathan, the prophet designates Solomon as king.
 - a. Bathsheba visits David and asks that Solomon be king.
 3. Solomon anointed king.
 - a. Adonijah conspires against Solomon and is killed.
 - b. Joab killed.
 - c. Abiathar sent away
- II. Solomon fully established.
 1. Receives a visit from the Lord.
 - a. Asks for "an understanding heart."
 - b. Great wisdom promised him.

- III. Solomon a man of great wisdom.
 1. His kingdom.
 2. The temple.
 3. His wisdom.
 - a. The dispute between the mothers settled.
 - b. The visit of the Queen of Sheba.

- IV. Solomon takes many strange wives.
 1. He builds idols for some of them.
 2. He burns incense with others.
 3. He leaves off in his service to God.
 4. The rise of Jeroboam and his commission.

Fourth Sunday, August 22, 1920

The Kingdom Divided

"Old Testament Studies." Vol. II, Chapter 10; 1 Kings 11-14.

Aim: Men and nations truly prosper to the extent that they observe God's laws.

- I. Solomon falls from his service to God.
 1. He builds temples to strange Gods for his wives.
 2. He burns incense with them.
 3. God tells him his kingdom to be divided.
 - a. Jeroboam told by the prophet Ahijah that he was to lead in the division.
 - b. Jeroboam flees to Egypt.
 4. The death of Solomon.
- II. Rehoboam, son of Solomon, king.
 1. Jeroboam returns.

1. Ten tribes in the north make petition on Rehoboam through Jeroboam for greater liberties.
 - a. Rehoboam consults the counselors of his father. They advise meeting petition.
 - b. He consults the young men—they advise against meeting petition.
 - c. He refuses petition.

- III. The kingdom divided.
 1. Jeroboam king of the ten tribes of the north.
 2. Rehoboam king of the Tribe of Judah and part of Benjamin.

- IV. Jeroboam establishes idols and leaves off worshiping God.
 1. The prophets labor with the people.
 2. His hand withered and restored.

- V. Rehoboam an unworthy king.
 1. Yet the worship of God continues in Jerusalem.

- VI. The passing of Jeroboam and Rehoboam.
 1. The condition of the respective kingdoms.

Fifth Sunday, August 29, 1920**Review****Advanced Theological**

Outline by John M. Mills

First Sunday, August 1, 1920

Usual Fast Day exercises

Second Sunday, August 8, 1920**Nephite Government and Religion**Text: "A New Witness for God,"
(Roberts) Vol. II, Chapter XIII.**I. Government.**

1. Patriarchal.
2. Monarchical.
3. Democracy.
4. Military.
5. Anarchy.
6. Theocracy.

II. Religion.

1. Nephites.
2. Lamanites.
3. Mulekites.

Third Sunday, August 15, 1920**The Testimony of the Three Witnesses**Text: "A New Witness for God,"
(Roberts) Vol. II, Chapters XIV and XV.**I. The prediction of Moroni that Three Witnesses and a Few Others should see the Plates.**

1. By the power of God.
2. By the power of man.

II. The request of Cowdery, Harris, and Whitmer to be granted this honor.**III. The Lord's Answer to Their Request Through the Prophet.****IV. The visions of the witnesses.**

1. As told by Oliver Cowdery.
2. As told by Martin Harris.
3. As told by David Whitman.
4. As told by Joseph Smith.
5. The testimony of the three witnesses.

V. Joseph Smith's joy at sharing his sacred responsibility.**Fourth Sunday, August 22, 1920****Oliver Cowdery—A Witness—His Subsequent Life**Text: "A New Witness for God,"
(Roberts) Vol. II, Chapter XVI.**I. His high position in the Church.**

1. His many meetings with heavenly beings.
2. His position and deeds in the Church.

II. His Excommunication.

1. Causes.
2. The Prophet did not compromise with sin.

III. True to his testimony.

1. Rumors of his denials.
2. The facts.

VI. His return to the Church.

1. His humility.
2. His firmness.

V. His death.

1. His dying testimony.
2. His appeal to others.

Fifth Sunday, August 29, 1920**Review****Second Intermediate Department**Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees**Second Year—Book of Mormon****LESSONS FOR AUGUST**

Suggestions by Alfred C. Rees

First Sunday, August 1, 1920

Uniform Fast Sunday lesson

See Superintendents' Department

Second Sunday, August 8, 1920**Lesson 22**

Chapter 22 of text: Alma 17-27.

This chapter permits one to pause and look over the whole religious situation.

This lesson may well be devoted to a consideration by the class of some of the outstanding events of recent years from the time of the discovery of Zarahemla up to 81 B. C. The following points seem to be worthy of special emphasis: The discovery of Zarahemla; the establishment of the Church; the missionary work among the southern people; the notable conversions among the Lamanites; the actual relations existing between the Nephites and Lamanites, socially and religiously.

As it is pointed out in this chapter, the name Nephite and Lamanite have a new distinction, religious rather than racial. So that the lesson today will be

one of review and reflection in order that the class may get its bearings before proceeding to a consideration of the great events that are to precede the coming of the Messiah.

Third Sunday, August 15, 1920

Lesson 23

Chapter 23 of text; Alma 1-3.

Explain to the class the kind of government in operation among the Nephites. Tell of the origin of the Judges; how they were selected by the Lord's sanction and how the machinery of the government moved under their control. By way of comparison call attention to the reign of the Judges in ancient Israel and show how those rulers governed the people and with what success.

Another significant aspect in this lesson is the work of Nehor and Amlici. Would it not be a valuable thought to bring out that the world then and now seizes readily at any doctrines that permit of looseness in morals and decency and requires no particular acts of righteousness? It was the case then as it is now that high sounding names are given to empty doctrines as an appeal to the masses. The soundness and the purity of the doctrines of Jesus Christ as they have always been enunciated appeal only to those who are willing to sacrifice. The Church today numbers less than one half million souls and yet has been established nearly one hundred years. Let the class answer the question, why other churches of very recent origin now count their followers by many hundreds of thousands; then they will be able to understand why Nehor was so successful in his day. The class should be impressed with this thought: that the choice lies with each individual in the matter of affiliation with the Church of Christ or with the spurious organizations that sail under the banners of Christianity.

As a conclusion to the lesson have the class recite the details of warfare between the hosts of Alma and those of Amlici and the Lamanites.

Fourth Sunday, August 22, 1920

Lesson 24

Chapter 24 of text; Alma 4-14.

The majesty of Alma's life is glorified in this chapter. Resigning the judgeship he assumes the spiritual leadership of his people. If the teacher will submit questions (previous to this date) to the individual members of the class on

the details of this lesson, the experiences of Alma in the wicked city of Ammonihah will be brought out. It would be interesting and enlightening to the class to have some one of their number give the details of Alma's controversy with Zeezrom on the principles of the Gospel. It represents the same kind of vicious opposition which our missionaries today are meeting in the world. From now on it will be well to keep dates well in mind as we are approaching the important events preparatory to the coming of the Savior. The thought to be left with each member today is the difference in the fruits of faith and the fruits of wickedness as exemplified in Alma and the leaders in Ammonihah. Nowhere is this contrast better shown than in this lesson.

Fifth Sunday, August 29, 1920

Chapter 25

Chapter 25 of text; Alma 15-16.

The story of the healing of Zeezrom after his conversion is worthy of attention. His zeal for righteousness reminds one of the work of Paul after his conversion. It seems well to make a comparison here between Paul and Zeezrom. Now comes the story of the destruction of Ammonihah as predicted. It should not be overlooked that the destruction was complete, just as was the case with Sodom and Gomorrah. Inasmuch as the Lord at different periods has through his prophets predicted disaster and destruction to the wicked, might it not be well to turn to the Doctrine and Covenants today, and have read before the class some of the prophecies which deal with our own time? The class will be impressed with the thought that these prophecies, too, will be fulfilled to the very letter and that the world is preparing itself for the visitations which the Lord has predicted will come upon the earth if the people would not repent.

Fourth Year—"What Jesus Taught"

WORK FOR AUGUST

(Lesson suggestions by Horace H. Cummings; picture study by J. Leo Fairbanks.)

Since the lessons in the text are already so well developed, only one of them is outlined this month as a sample. The teacher can easily outline the others.

To supplement the questions given in

the text a few suggestive ones are added in the hope of aiding the teacher in bringing home to the students in an impressive way the great truths contained in the lessons.

First Sunday, August 1, 1920

Uniform Fast Day lesson

Second Sunday, August 8, 1920

Lesson XXIII. The Proper Use of Riches

- I. Mr. Matthias Baldwin's use of wealth.
 1. How it made him feel.
 2. How his creditors felt.
 3. How it must have made his beneficiaries feel.
- II. The rich young ruler.
 1. The question he asked Jesus.
 2. The Savior's reply.
 3. Cause of the young man's disappointment.
 4. The explanation of Jesus.
- III. The need of sacrifice.
 1. The true danger of wealth.
 2. Can real love be proved without sacrifice?
 - a. Illustrate real and pretended love.
- IV. The usual effect of having riches.
 1. "The love of money is the root of all evil."
 - a. Mention wicked things often done for money.
 2. God wants us to love Him and our neighbor.
 3. What promise have those who seek first the kingdom of heaven?"
- V. The proper use of riches.
 1. Show that "it is better to give than to receive."
 2. Parable of the unjust steward.
 3. Paul's advice.

Aim: Since "the earth is the Lord's and the fulness thereof" what we have is only a stewardship given us by God to do good with, while we live. We can take none if it with us when we die. Let us use it wisely and we will be happier here and hereafter.

Suggestive Questions

How would you feel if you were the best dressed person in a ballroom? How would you feel if you were shabbily dressed? How does dress influence our feelings toward others? Is this right? How do the wealthy often regard the poor? How do the poor look upon the rich? How does our Heavenly Father wish us to regard each other? What dangers are open to the boy with lots of money to spend that the poor boy never meets?

Did you ever give a dollar to a needy person? How did it make you feel? Explain "It is better to give than to receive." Test it. If your brother were sick or in need, while upon a mission or at war in Europe, how would you feel toward one who would give him the aid he needed? How must God feel toward us when we give aid to His children when they are in need?

Who made this earth and all things in it? Who owns it? Can we take any of our wealth with us when we die? What can we take with us to promote our happiness hereafter? Suggest wise ways to use our time and money. Compare selfishness and greed with generosity; pride with humility. Consider how we feel and make others feel in exercising those qualities.

Concerning the Picture

Christ and the Rich Young Man

See frontispiece for picture and study.

Third Sunday, August 15, 1920

Lesson XXIV. Succeeding With What One Has

Suggestive Questions

Relate the parable of The Rich Man and Lazarus. Do you think the picture the Savior drew of the life hereafter is literally correct? Why did each receive the reward described? Will all poor people go to heaven? Is the possession of wealth a sin? What "chance" did the rich man lose? When he failed to help the poor, while abundantly able to do so, what disposition or character did he show? Would selfish people be in harmony with heavenly beings and influences? If poor people are selfish will their poverty be a sufficient excuse to fit them for heaven? Show how all may be generous regardless of wealth or poverty. Recall the parable of the widow's mite.

Relate the parable of the talents: the story of the water boy. What is the great law of success? Give personal incidents of its application. How has this law influenced your life? Is it consistent to complain of not having a big "chance" if we neglect our little ones? What kind of persons are sought to fill important positions? If you had to have a dangerous operation would you employ a negligent, inexperienced, commonplace surgeon? Why must we "be faithful over few things" to be made "ruler

over many things?" Show that all skill and ability are developed by exercise, experience. We must prepare ourselves for great positions, or we would fail in them should they come to us.

Concerning the Picture

The story of Lazarus is a parable filled with meaning and significance and like a good book or a good picture it is worthy of much study.

The author of the picture, Gustave Dore, has attempted by every means at his disposal in arranging his picture, to call attention to the lesson we may learn from a poor man. Notice how all important lines in the lower right hand corner lead or point to the subject of the picture. Trace with your finger direction of shadows, balustrade, coping, dog tracks, crutches, drapery, etc. The strong contrast of poverty below and wealth above, still further emphasizes the point he wishes to make clear.

Notice the impetuosity of the slaves and their resort to force. Lazarus, calm and confident, hopes to gain their sympathy or at least to relieve his hunger. Willing to take the smallest morsel they would give the neighbor's dogs, he a human being, must beg for crumbs. Explain how this picture helps tell the story and how it will help you to remember the important point in the lesson. What points has Dore made clear to you? Where is the Master?

Take the pose of Lazarus, of the negro, of the wine carrier, of the slave trying to force Lazarus to leave, of the one carrying the silver urn.

What is there about the picture that you like especially?

Dore was a French illustrator who made many famous pictures of Bible subjects. He would work very rapidly, and with great dramatic effects. Many of his illustrations are wood cuts. Do you know what they are? Will some one look up something more about the artist and report next Sunday? Do any of you have at home Dore's Bible or Dore's Paradise Lost?

Fourth Sunday, August 22, 1920

Lesson XXV. Think Right

Show that every conscious act springs from a thought within. Our words also are the direct expression of our thoughts.

Show, then, how necessary it is to think right if we desire to talk and act right. Can we do anything without first thinking it? Would a man steal if he had never thought of stealing or coveted that which was his neighbor's?

Explain: "From the abundance of the heart the mouth speaketh." "As a man thinketh so is he." "Let virtue garnish thy thoughts unceasingly." Let us all apply these principles in our lives, and watch carefully our thoughts that we may become "the pure in heart" and see God and live in His presence.

Concerning the Picture

The Sermon on the Mount

See last two pages of this magazine for picture and study.

Fifth Sunday, August 27, 1920

First Intermediate Department

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Young Folks' Bible Stories

First Sunday, August 1, 1920

Uniform Fast Day lesson

Second Sunday, August 8, 1920

Lesson 23. The Plagues

Text: Exodus 7-10; 11:1-3.

"Blessed are they who are humble without being compelled to be humble." (Alma 32:16.)

I. Moses and Aaron Perform Great Miracles.

1. Moses and Aaron before Pharaoh.
2. The waters of Egypt turned into blood.
3. Plague of frogs.
4. Pharaoh promises to let the children of Israel leave Egypt.
5. Pharaoh breaks his promise.
- II. Other Plagues are Visited on the Egyptians.
 1. The plague of lice.
 2. Plague of flies.
 3. Plagues of murrain, of hail, locusts and darkness.
- III. Pharaoh Angered.
 1. Pharaoh orders Moses out of his presence.
 2. Pharaoh threatens to kill Moses.
- IV. The Hour of Deliverance Draws Near.

1. Moses prays to the Lord.
2. Another plague to come upon the Egyptians.
3. The children of Israel commanded to prepare to leave Egypt.

Questions: What happened when Aaron waved his rod over the waters of Egypt? How were the children of Israel favored? What effect did this miracle have on Pharaoh? Describe the plague of frogs. How was Pharaoh affected by this plague? What happened after the frogs were destroyed? What reason did Moses give why the Israelites could not offer sacrifices in Goshen? With what other plagues were the Egyptians afflicted? How did Pharaoh act at this time? What command did the Lord give to Moses? What has the Lord said concerning humility?

Third Sunday, August 15, 1920

Lesson 24. The Crossing of the Red Sea

Text: Exodus 11-14; 15:1-19.

"All things are possible to him that believeth." (Mark 9:23.)

I. Moses Delivers the Word of the Lord to the Israelites.

1. The last great plague—the first-born of all the Egyptians to be slain.
2. Protection promised to the Israelites.
3. The Lord's commandment.

II. The Children of Israel Eat the Passover.

1. Killing of the pascal lamb.
2. The sprinkling of the blood.
3. The Passover lamb a type of the Lamb of God, the Savior of the world.

III. The Destroying Angel on His Mission.

1. The first-born of the Egyptians slain.
2. Great mourning and lamentation among the Egyptians.
3. Pharaoh yields.
4. The children of Israel leave Egypt.

IV. How the Lord Guided His People.

1. Moses leads the Israelites.
2. In the desert of Sinai.
3. The pillar of cloud and fire.

V. Pharaoh Sends an Army After the Israelites.

1. The Israelites hemmed in between the sea and the mountains.
2. Pharaoh sends an army to bring them back.
3. The Israelites panic-stricken.
4. Moses encourages his people:

"Stand still and see the salvation of the Lord."

VI. The Crossing of the Red Sea.

1. A way prepared for the people of God.
2. The Israelites cross the Red Sea.
3. Pharaoh's army destroyed.
4. Moses' song of triumph.

Questions: What was the last great plague which the Lord sent upon the Egyptians? How were the children of Israel protected? How often did the Israelites partake of the Feast of the Passover? Of what was the passover lamb a type? How were the Israelites guided in the wilderness? What did Pharaoh do when he heard that the Israelites were hemmed in between the sea and the mountains? How did Moses encourage his people? What happened that night? How did the children of Israel express their thanks and gratitude to God for delivering them out of the hands of their enemies? How may we show gratitude to God for the blessings He has given us?

Fourth Sunday, August 22, 1920

Lesson 25. What the Lord Taught the Children of Israel

Text: Exodus 16, 17, 19, 20.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12.)

I. Bread from Heaven.

1. The Children of Israel in the wilderness of Sinai.
2. They are an hungered.
3. Moses prays for his people.
4. The Lord promises food.
5. The manna from heaven.

II. What Happened Because of Disobedience.

1. Commandment concerning the gathering of manna.
2. The commandment broken by some of the people.
3. The result.
4. The lesson.

III. Battle With the Amalekites.

1. Israel attacked by the Amalekites.
2. Joshua leads the Israelites in battle.
3. Moses prays for his people.
4. The Israelites victorious.

IV. A Voice from Sinai.

1. The Israelites camped at Mount Sinai.
2. Israel to be reminded of what the Lord had done for them.
3. The Israelites covenant to keep the commandments of the Lord.

4. The Ten Commandments given.

Questions: How did the Lord provide the Israelites with food? How did He teach them to trust Him for their daily bread? How were they taught to keep the Sabbath day holy? What helped the Israelites to defeat the Amalekites? What lesson may we learn from the holding up of Moses' arms? What were some of the commandments which the Lord gave to Israel from Mount Sinai? What has the Lord said concerning those who take His name in vain? In what ways can boys and girls honor their parents? What is meant by bearing false witness against our neighbor? What do you think of these commandments?

Fifth Sunday, August 29, 1920

Lesson 26. What the Children of Israel Did When They Were Left Without A Prophet

Text: Exodus 20:18-20, 32, 34.

"We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays;
We thank thee for every blessing,
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy command."

- I. Forty Days With the Lord on Mount Sinai.
 1. The Lord calls Moses up into the mount.
 2. Moses spends forty days with the Lord.
 3. The Lord gives Moses two tablets of stone.
- II. Israel Without a Leader.
 1. The Israelites wonder what has become of Moses.
 2. They petition Aaron to make them a god.
 3. Aaron yields to the idolatrous desire of the people.
 4. The Israelites worship a golden calf.
- III. The Anger of the Lord is Kindled Against the Israelites.
 1. The Israelites imitate the Egyptians.
 2. The Israelites incur the Lord's anger.
 3. Moses returns and destroys the golden calf.
 4. Aaron acknowledges his sin.
 5. The Lord shows mercy to His people.

Questions: How many days did Moses

spend with the Lord on Mount Sinai? What did the children of Israel do at the end of this time? What should Aaron have done when the people requested him to make them a god? What did he do? What do you think of the conduct of the Israelites? What did Moses do with the golden calf? How did the children of Israel obtain the Lord's forgiveness? What led the children of Israel to worship the golden calf? What is the name of the great prophet which the Lord raised up "to guide us in these latter days?" For what purpose did Joseph go into the woods? How was his prayer answered? What question did Joseph ask the Lord? What did the Lord tell Joseph? Tell some of the things which the Prophet Joseph Smith has done for the world.

Fourth Year—Ancient Apostles

First Sunday, August 1, 1920

Uniform Fast Day lesson

See Superintendents' Department

Second Sunday, August 8, 1920

Lesson 22. Paul—Saul of Tarsus

References: Acts 8:1-4.

Aim: Training and companionship are mighty influences in shaping a person's character.

I. Birth and Ancestry.

II. Scholastic Training.

1. At Tarsus.
2. Under Gamaliel.

III. A Roman Citizen.

IV. A Persecutor of the Followers of Jesus.

1. His bitterness.
2. Witnesses death of Stephen.

"Palestine lies on the east of the Mediterranean sea. Northwest of it, bordering on the same sea, is Asia Minor. Two thousand years ago a division of Palestine was called Galilee; and a division of Asia Minor; Cilicia. They were provinces of the Roman Empire; by which we mean that their people had been conquered and were governed by an emperor in the distant city of Rome. In Galilee was the town of Nazareth; and in Cilicia the town of Tarsus. In Nazareth lived the boy Jesus; and in Tarsus the boy Saul afterward known as Paul. Little did the people think that the most marvelous being of our world lived

among them; and little did the people of Tarsus think that young Saul was to be one of the most wonderful of men. In following Saul so far as we can from his childhood to his death, we must remember some things about his country and home."

"Tarsus was located on a cold, rapid mountain stream, named Cydnus about twelve miles from its mouth near the mountains.

"It was a center of business, education and political power. Vast quantities of timber cut in the mountain forests were floated from it to the Mediterranean. Vessels brought to it treasures from Europe. Riches from the regions around it were here gathered to be sent to Greece and Italy. Its streets and markets and bazaars were scenes of busy life. Various kinds of dress and different languages showed that people of different nations lived within its walls."—Weed.

Third Sunday, August 15, 1920

Lesson 23. Saul's Conversion

Reference: Acts 9:1-22.

Aim: "Sincerity of purpose leads to truth."

- I. Saul's Enmity Toward Christians.
 1. His zeal in persecution.
- II. His Journey to Damascus.
 1. Purpose.
- III. His Vision.
 1. The Lord's message.
- IV. Saul and Ananias.
 1. Ananias' Mission.
 2. Saul's acceptance of the Gospel Plan.

"Damascus, which claims to be the oldest city in the world was the capital of Syria, about one hundred and fifty miles from Jerusalem. The journey required six or eight days, over mountains, plains and deserts. * * * Saul went in great pomp. His attendants treated their Rabbi with great respect." This company traveled in different style from that of the humble followers of Jesus whose journeys were on foot.—Weed.

Fourth Sunday, August 22, 1920

Lesson 24. In Another School

Reference: Acts 9:22-31; 11:22-26.

Aim: True intelligence and true happiness are found in the Gospel of Jesus Christ: or, Faith in the Gospel is the first step toward true knowledge, and leads through sacrifice, to wisdom and happiness.

- I. With Disciples at Damascus.
 1. Saul's teachers compared.
 2. Receives inspiration.
- II. In Solitude.
 1. Alone with God.
 2. Communion with Holy Spirit.
- III. Return to Damascus and Flight.
 1. Preaching.
 2. Friends and enemies.
- IV. With Disciples in Jerusalem.
 1. Change after three years.
 2. How received.
 3. Persecution and flight.
- V. With Barnabas at Antioch.
 1. How called.
 2. His first appointment.

"There is a beautiful tradition which we can almost believe concerning Barnabas," says Weed.

"It is said that he became a Christian at an early date and long and earnestly sought the conversion of his friend and schoolmate of many and happy years. Failing in this their old friendship was broken. On Saul's return from Damascus, Barnabas, not knowing of the great change in him, meeting him on the street, tried once more to persuade him to turn from his evil ways and become one of the Christian band. Saul fell at his feet weeping, and told him all that happened."

"A street named Singon in Antioch is remembered as that in which Saul began to preach the Gospel revealed to him in the street called Straight in Damascus. His preaching place was in the busiest place of the city, the greatest thoroughfare of the giddy and the vile, the gay and pleasure seeking Greeks, the wealthy Jews and the Roman soldiers. Near by was the Senate House; the Forum; the Amphitheatre; the Pantheon and other temples. The carved image on Mount Silphius was above him."—Weed.

Fifth Sunday, August 29, 1920

Lesson 25. Special Messengers to Jerusalem

References: Acts 11:27-30; 12:1-4-20, 25.

Aim: A duty well performed is good preparation for the one to follow.

- I. Agabus the Prophet.
 1. His prophecy.
 - a. Its fulfillment.
- II. The Christians at Antioch Send Relief.
 1. Their liberal contributions.
 2. Their messengers.
 - a. To whom sent.

- III. Conditions at This Time at Jerusalem.
1. Persecution of the Saints.
 - a. Death of James.
 2. Imprisonment of Peter.
 3. Death of Herod Agrippa.
- IV. Barnabas and Saul Return to Antioch.
1. Their ministry fulfilled.
 2. Meeting at Antioch.
 - a. Certain prophets and teachers.
 3. Their call; to go on a mission.

Primary Department

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR AUGUST

First Sunday, August 1, 1920

Adapt Uniform Fast Day lesson

Second Sunday, August 8, 1920

Lesson 5. A Broken Promise

Teachers' Reference. "From Plowboy to Prophet," pp. 27-29. "The Latter-day Prophet," p. 26, and Chap. VII.

Note.—Every teacher should read "One Hundred Years of Mormonism," or "The Life of Joseph Smith," by Geo. Q. Cannon, to get a good general knowledge of the subject she is teaching—Church History. Without this broader fund of information she cannot make enough of the few facts given in "From Plowboy to Prophet" which is recommended for the simple narrative form in which it presents the lesson.

Aim: Blessings follow the keeping of righteous promises.

Memory Gem: Words of song No. 235. Deseret S. S. Song Book.

Outline:

- I. Method of Translating.
 1. Joseph behind screen.
 - (a) Reason.
- II. Martin Harris's Request.
 1. Joseph enquires of the Lord.
 2. The Lord's answer.
 3. Finally granted under conditions.
 4. The solemn promise broken.
- III. Result of the Broken Promise.
 1. Joseph's sorrow and temporary loss.
 2. Martin's punishment.

Point of Contact: Talk with children about making and keeping promises, or tell a short story illustrating this thought.

Application: When we partake of the Sacrament we promise our Heavenly Father that we will try to keep His commandments. What are some of the commandments boys and girls can keep?

What other promises have you made?

Third Sunday, August 15, 1920

Lesson 6. The Aaronic Priesthood Restored

References: "From Plowboy to Prophet," pp. 30-32. "Latter-day Prophet." Chap. VIII.

Aim: Baptism is essential to salvation.

Memory Gem: Review, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Outline:

- I. The Passage on Baptism.
 1. Oliver Cowdery becomes scribe.
 2. The striking passage.
 3. The prayer.
- II. Appearance of John the Baptist.
 1. The ordinance.
 2. Joseph and Oliver directed to baptize each other.
- III. The Ordinance.
 1. The river.
 2. Performing the ordinance.
 3. The authority necessary.

Point of Contact: The child's own baptism. Who performed it? Where was it performed? Last year you learned of a man whom God called upon a mission just to baptize people. Who was this man? How did John the Baptist baptize? He baptized Jesus. (Review.) What did Jesus tell Nicodemus about baptism? That was many, many years ago. He had been dead many hundreds of years when Joseph Smith was born, yet God sent him from heaven to bring a message to Joseph Smith.

Application: When will you be baptized? By whom? Where did he get his authority (right)? It is possible for men to hold this authority because Jesus sent John the Baptist to bring it again to the earth. Before this Joseph and Oliver had not the right. We call this authority "Priesthood" and the men holding this priesthood in the Church of Jesus Christ of Latter-day Saints are the

only men on earth who have the right to baptize. (Impress upon the children that the man who appeared to Joseph Smith and Oliver Cowdery to give them this power or priesthood was the same John the Baptist whose mission it was to baptize in Christ's time.)

Fourth Sunday, August 22, 1920

Lesson 7. The Three Witnesses

References: "From Plowboy to Prophet," pp. 33-37. "The Latter-day Prophet," part of Chap. IX.

Aim: Those who are chosen to bear testimony of the Lord's work must be worthy.

Memory Gem: " * * * And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon."

Outline:

I. Friendly aid given Joseph and Oliver.

1. By Joseph Knight.
2. By Peter Whitmer.

II. A Journey.

1. How the plates were cared for.
2. Returned to Joseph.

III. The Three Witnesses Chosen of the Lord.

1. The reference in the Book of Mormon.
2. The request of Oliver Cowdery, Martin Harris, and David Whitmer.
3. Granted by the Lord.

IV. The Vision.

1. The prayer.
2. Martin Harris retires.
3. The others see the plates.
4. Martin forgiven and blessed.
5. Meaning of their testimony.
6. Testimony never denied by the witnesses.

V. Plates shown by the Prophet to eight others.

Point of Contact: Who has had a father or a brother go on a mission? Why do people go on missions? What messages do they take? What kind of people must they be? They must be people whom God can trust. Today we will tell of three men who had one of the most important testimonies or messages to bear. Our Heavenly Father knew there would be some people who might doubt the word of just one man, so he wanted others to know of the truth of the Book of Mormon. What a wonderful experience for these three men! How good they had to be to receive this glorious blessing! One had done some wrong and he had to plead to be for-

given before he was so blessed. Only think of an angel showing the Urim and Thummim and the plates! He turned over the pages of this book of gold. Then they heard the voice of the Lord telling them that the translation was correct! Surely these three men knew absolutely then that the Book of Mormon was true, and they wrote and signed a message to the whole world about its truth and their visit from an angel. These men saw an angel just as much as men we learn of in the Bible saw angels. Of course what angels say is true, so the Book of Mormon is just as true as the Bible.

Application: How do you know that the Book of Mormon is true? When you grow up, how many would like to go on a mission to tell people who have not heard and who do not know as much as you do about the truth of this book? What else can you tell them that we have learned of the true church? What can you be doing now to be getting ready to go on a mission?

Fifth Sunday, August 29, 1920

Lesson 8. The Organization of the Church

References: "From Plowboy to Prophet," pages 38-40. "Latter-day Prophet," part of chapters 9 and 10.

Aim: The Church of Jesus Christ of Latter-day Saints is the true Church of Christ, organized under His direction and by authority given by Him.

Memory Gem: "And also those to whom these commandments were given might have power to lay the foundation of this Church, * * * the only true and living Church upon the face of the whole earth."

Outline:

I. Book of Mormon Published.

1. Translation completed.
2. Plates returned.
3. Book published.

II. The Melchizedek Priesthood Restored.

1. Upon whom conferred.
2. By whom.
3. Authority.

III. Church Organized.

1. Manner of organization, day and name revealed.
2. Called after Jesus because it is His Church.
3. The proceedings at the organization.
4. Spiritual manifestation likened to the day of Pentecost.

Point of Contact: What is the name

of our Church? Why is it called the Church of Jesus Christ? A long time ago was the true Church on earth? Yes, when Jesus lived. After He was crucified, the apostles died and the people grew so wicked that there was no true church any place in the world. There were a great many churches but not one was the true church. What question did Joseph Smith ask when he prayed in the woods? What was the answer to that prayer? Today we will learn how the true church was brought back again to the earth.

In giving the lesson call attention to the fact that Peter, James and John were the ones whom Jesus left at the head

of His Church when He went to His Father. They, then, were the right persons to bring it back to earth. Though they had been in heaven for hundreds of years, our Heavenly Father sent them to restore this holy priesthood. They were the same men who were with Jesus when He raised the dead, prayed in Gethsemane, etc., etc. Now that they had visited Joseph and Oliver, the true Church, or Church of Jesus Christ of Latter-day Saints could be organized. It is the only true Church in all the world.

Application: What kind of lives should the members of Jesus' Church live? Tell just what you can do.

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson

Second Year

LESSONS FOR AUGUST

First Sunday, August 1, 1920

Uniform Fast Day lesson

Second Sunday, August 8, 1920

How Bessie Kept the Word of Wisdom

(See "Sunday Morning in the Kindergarten")

Third Sunday, August 15, 1920

Daniel and His Companions in the King's Palace

Text: Daniel I

Fourth Sunday, August 22, 1920

One Result of Keeping the Word of Wisdom

(See story in "Sunday Morning in the Kindergarten")

Fifth Sunday, August 29, 1920

Review.

Children Under Four Years

In visiting different Sunday Schools, we find many little children in Kindergarten Classes who are under four years of age.

It is impossible for the teachers to conduct a class properly with these little tots in it, as they cannot understand the lessons, and consequently become restless.

All children under four years of age should be on the Cradle Rolls. They are not supposed to come to Sunday School until they are four. If, however, children under four years come to Sunday School, then the Superintendent should provide a special class and special teachers for them. The class might be called the Sunday School Nursery or Infant's Class. Simple Bible stories, nature stories, and moral stories should be told and finger plays and other similar exercises given.

Trouble that Never Came

Oh, I worry over this thing and I worry over that,

But I notice when the atmosphere has cleared

That the bad luck I had looked for didn't come and knock me flat,

And I didn't have the trouble that I feared.

Oh, I like to start the morning with an apprehensive sigh,

For I find a bit of worry to my taste,

But I can not help a-thinking, as the years go speeding by,

That an awful lot of worry goes to waste.

—Pittsburg Post.



Children's Section

King Gray

By Wm. Henry Peterson

Early one afternoon, in the backyard of my country home, I was busy decorating my little express wagon for our circus parade. The big day had arrived at last. How proud I was of my green cage with its trimmings and little imitation bears! Several of the neighbors' children had been in to see my wagon, and all said that it was a real play-circus wagon.

"How pretty!" "Oh, look!" "Isn't it a dandy!" are some of the remarks they made, and then without one exception, they asked: "Are you going to put King Gray into it?"

Of course I was going to put King Gray into my circus wagon. He was the most interesting animal in the neighborhood. For the past nine months I had been the proud owner of the largest gray squirrel any of the children had ever seen. King Gray, I named him. I claimed to be his master, but nine months of captivity had not broken his proud spirit nor tamed, to the least degree, his proud, wild nature. Although I fed and tended him with the greatest care, I never neared his cage but what he broke into his wild derisive "Chr-r-r", fluffed up his tail, and showed his teeth. King Gray was captured but not conquered.

Although the incident I am relating happened when I was a boy, I remember it as though it were yesterday. Having completed my circus wagon, I drew it up alongside King Gray's cage. It was no easy task to transfer the gray hero from his cage

to my wagon. After arranging the wagon in such a way that the doors of the two cages were close together I opened both of them. The excited animal, chattering with rage, shot into his new cage. In my eagerness to be off I moved the wagon before closing the doors, and what do you think happened?

There was a scratch of sharp claws on the floor of the tin cage, a defiant cry, and then a streak of gray shot down a narrow path towards a large stone wall. I had no time to think, and yet, it seems that many thoughts flashed through my mind. King Gray was gone; it was time for the parade; the boys and girls wanted to see him; and I wanted to be the proud exhibitor of the largest gray squirrel in captivity. It seemed that everything worth living for was running down the path away from me.

As you naturally suppose, I followed. I ran as I had never run before. It was of no avail. The squirrel had the start, and besides, he could run much faster than I. Suppose I could have overtaken him, what chance had I, barehanded? It was with a pang of disappointment that I saw the object of my ambition disappear between two large boulders of the stone wall. He had made his escape. I was sure of it, and yet, discouraged and disappointed as I was, I was not willing to give up the chase. I ran to the stone wall, kneeled down, and there before my eyes was King Gray. He had run into a blind alley, but was evidently as determined to make his escape as I was to capture him; for he was digging himself in with all his might.

There was no time to lose. I must act and act quickly. Reaching in I seized him by the back leg, dragged him out, and, holding his mouth at arms' length, started to run up the path. He could have bit me then and made his escape. I had often wondered why he did not do so. How happy I was as I hurried towards the cage! Had I been watching carefully, I would have noticed that the squirrel was slowly curling himself up, and that his long, sharp teeth were getting closer and closer to my bare hand. When I was within two or three rods of my captive's prison, I felt a sharp pain in the first finger of my left hand. King Gray had struck! His teeth had pierced my finger, and there he hung with the tenacity of a bulldog. I did not know what to do. Unconsciously I began to swing him round and round much as a boy whirls a sling. Gradually the sharp teeth ripped down through my finger and the animal fell to the ground. I sprang forward to stop him from escaping. Such action was not necessary. The swinging and the force of the blow in striking the ground had killed him.

I have a long scar on the first finger of my left hand, but King Gray, the largest gray squirrel in captivity, was never exhibited in a circus parade.

The New Little Boy Blue

Even when Bobby was a little boy he loved beautiful bright colors. Sometimes he would play for ever so long arranging bits of bright glass and painting warm, vivid colors upon a sheet of white paper.

Among the bits of glass and the cakes of paint he loved the bright, strong, clear blue the best and the drab brown the least. One day he sat on his mother's lap in the sunshine of the bay-window, with the bits of glass on the window-sill by his side.

"See, Mama," he would keep cry-

ing and holding up one piece after another for her to look through.

Then suddenly an idea popped into his curly head.

"Tell a story about the pretty one, Mama," he demanded.

"This beautiful blue one," his mother replied, "is like a little boy I know. He is as clean and honest in all his habits as any one could wish. It is a joy to have him around. When he is good and inclined to be helpful, I think of him as my true-blue Bobby."

The small boy looked quite satisfied as he recognized his part in the story.

"Tell a story about this one," he said, picking up a bit of rose-colored glass.

"This reminds me of the same little boy I was telling you about when he is eager to have something he wants. Then he is quite content to do exactly as he is bidden, for his small sky is rose-colored with hope, and he is as amiable as any one could wish."

"Tell a story about this one," urged Bobby, anxious to end the last of the story as soon as possible.

"This," said mother, "is the drab piece you do not like. It is not unlike a certain little boy when he gets very cross. There is nothing cheerful or bright about it or him, and, as when you look through this piece of glass, everything is dull and discouraged looking."

Bobby sat looking thoughtfully out of the window.

"I like the true-blue boy best, Mama, don't you?"

"Yes, I surely do," his mother returned, "for that boy can always be depended on to do his best, to be prompt, cheerful and helpful, no matter what comes or goes."

Bobby snuggled down beside his mother.

"P'r'aps," he said thoughtfully, "that is why the other Boy Blue was named that, 'cause he could be trusted to go after the cows in the corn, or to do anything else right."—*Exchange*.



HOME-MADE FABLES



BY EDWIN F. PARRY

The Cockroach and the Rat

IN a newspaper press room there lived a cockroach that made its home in a tiny crevice under the frame of the great web-perfecting printing press. A slight flaw in one of the iron beams upon which the machinery rested on the cement floor afforded a very small opening into which the cockroach could creep for protection from its enemies. It never went far from its home. The pressman's helper made it a practice to sit near the press while eating his lunch, and the crumbs that fell to the floor were more than sufficient for the meagre wants of Mr. Cockroach.

A wise old rat lived in that same printing establishment, and often he paid a visit to the press room in search of food. One evening, when all was quiet, Mr. Rat passed by the home of Mr. Cockroach. The latter was standing by the door with just the tip of his nose protruding.

"Good evening, Mr. Roach," greeted Mr. Rat.

"Good evening, sir," greeted the whining insect, who was habitually grouchy and given to complain. "Say, Mr. Rat," continued Mr. Cockroach, "I heard some men talking here today, and they were praising this old printing press. They called it a wonder of perfection. I can see nothing perfect about the noisy thing. When it is running it roars so loud and makes such a clatter that I cannot hear anything else. Why, I cannot even tell when danger is approaching, and so I have to stay inside my room all day; and I tremble with fright all the time. If the machine is as perfect as it is said to be, why are these flaws found here? And do you know, the other day a drop of dirty oil fell on my head, and I came near drowning in the greasy stuff! Just think of that!"

"Ah," replied the rat, "you have no cause to grumble and to be so crabbed. Why find so much fault with that which is your sole protection; and is the means of feeding you as well? That tiny flaw gives you shelter; and it is so small that, compared to the great press as a whole, it counts as nothing. Come out of your hole and examine the structure, and you will be surprised at its great size and wonderful power. This machine is capable of printing and pasting together and folding twenty thousand complete newspapers in one hour. Just think of that!"

Moral: It is not wise to find fault with the Church when viewed from a standpoint similar to that from which the cockroach sized-up the printing press.

About Thrift

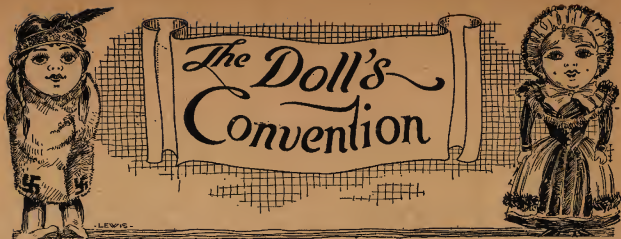
Waste is worse than loss.—T. A. Edison.

Thrift is one of the corner-stones on which manhood must be constructed.

Nine-tenths of getting ahead consists of laying something aside.

Economy makes happy homes and sound nations. Instill it deep.—George Washington.

Provision for others is a fundamental responsibility of human life.—President Wilson.



Story by Annie Lynch; pictures from Dolls furnished by Harold H. Jensen

XIII. EAGLE EYE, THE COWBOY DOLL

Eagle Eye, the cow boy doll, is an Indian brave, and although he wears a cowboy suit he has a head-dress of feather, Indian style. See how erect he stands. He must be at least six feet tall.

"How is it that you are dressed like a cowboy, Eagle Eye?" asks the doll Columbia.

"I was with Buffalo Bill's (William Cody) Wild West show. Didn't you see us before we went to Europe? You know we visited England and other places in Europe and the Prince of Wales attended our show and was very much delighted. Buffalo Bill was a hero wherever he went and I was presented with a medal for my riding. You know we are taught to ride almost as soon as we can walk and an Indian brave is very skilful with the lasso. We certainly made good on that trip and surprised our audiences with our bare-back riding, lassoing, etc.

"Is that your medal that you are wearing on your shirt?" asks five-year-old Alice.

"Oh, no, that is not a medal, but a Red Cross buton. I thought every child in America knew the emblem of the Red Cross and its history. Don't you remember the story of Florence Nightingale as told by the Red Cross doll? If you have forgotten it, get your Juvenile Instructor for March, 1919, and ask your mother to read it to you."

"The Indians of our reservation were very active in Red Cross work

and donated liberally to it. Let me tell you of a fair given for its benefit. The hall was lined with booths, where different articles were for sale. The women had made willow baskets and bead embroidery, and we had woven the most beautiful blankets. The neighbors came for many miles to see the display and at the end of the five days not an article was left unsold. The children from our school gave an exhibition and we closed by their singing 'America.' The Indian is no longer the poor Red Man, depending on hunting and fishing for food, but he is now well to do and owns his farm and often a considerable tract of land. Our young people are educated at our schools and we are very different from the Indian of fifty years ago. We gave not only money, but our companies proved the bravery of our men in the world war. I enlisted when the war began and served as a scout for of course the training of an Indian fits him for scout work. One of the battles was near a forest and I remember I was assigned some dangerous scouting. I camouflaged by covering my head and shoulders with leaves, then crept through the forest to the enemy's camp and secured the information wanted. An Indian moves very quietly, very stealthily, for he learns his valuable lessons from mother Nature's book and a white man would see nothing where an Indian would see the print left by man or animal. Even the small boy learns to trail the animal he is hunting. Indian children

are very strong and running races is one of their favorite sports. Another pastime of the boys is a mock battle. In winter we have our toboggans and if it is a severe winter we skim over the crusted snow fields on snow shoes."

"Of an evening the children delight to sit around the fire and listen to our traditions, as told by grandmother, or the stories of the war and chase as told by our warriors. We have our songs, some of them handed down



EAGLE EYE
The Cowboy Doll



EAGLE EYE
For You To Color

from father to son. While the boys are having sport with their ponies or running races, the little girls are most likely busy weaving baskets or embroidering soft moccasins."

"On the reservations we have our farms and where I live we have a fine grist mill for grinding the wheat and corn. Did you know that corn's right name is maize, but it is called Indian corn because the Indians raised it years ago. Well, I'll have to stop my story as our cousin from Mexico is here and will tell us of life in Mexico.

(TO BE CONTINUED.)



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photograph, any size.

Best original drawing, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Welcome Messenger

Have you ever listened to the merry chirps of the birds? Did you understand the message these small creatures were bringing to you?

You are awakened every morning by their sweet songs, telling you that spring, with her warm flood of sunshine and happiness, is at our very doors. They remind us of our duties to each other. They put into our hearts the feeling of thankfulness and the love we bestow to others.

Have you ever seen a more patient and yet anxious mother? No, I think not. Her watching over her tiny ones should only be an example to the world. Doesn't she ever scold? Why to be sure. Her children are no more perfect than we and so it is up to the mother bird to correct and give advice.

And then, after our day's work is over, being reminded by our little helpers of our duty and cares, night comes and with it a stillness and gloom; for no longer do we hear the warbling of our friends. But they have given us a message that will

never be forgotten and we await the morning, when we can again hear their glad hearts' song.

Bertha Embley,

Box 63,

Centerfield, Utah.

Age 16.



BY KATE ISOM

Age 15.

Hurricane, Utah.

Truthfulness

Little Frank and Mabel lived with their parents on a ranch, and they did not have many toys to play with. Mabel's mother made her a doll and stuffed it with grain. She thought more of this doll than anything else she had ever had.

One day Mabel and Frank had a quarrel. Frank said to himself, "I wonder what I can do to make sister feel bad." Then he happened to remember how she loved the rag doll, and thought that if he should hide it it would make her feel very bad, so he took it down by the river bank, dug a hole and buried it.

When Mabel found that the doll was missing she and her mother looked everywhere, but could not find it. They asked Frank if he had seen it, but he was ashamed to tell what he had done, and said that he did not know where it was.

When the warm spring days came and the grass began to grow. Mabel was playing down by the river and found some wheat growing in the shape of a doll. She ran to the house and got her mother and Frank to come and see. When Frank saw it he told Mabel and his mother that he had buried it in the ground and

he felt very bad to think that he had been such a bad boy. Then his mother told him that no matter how hard people try to hide wrong actions they are always found out.

Age 11. Josie Kynaston,
R. F. D. No. 2, Burley, Idaho.

Flowers

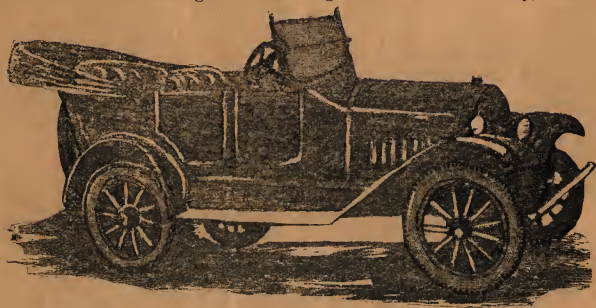
"Where do the flowers come from?"

Said little Alice Gray,
"I think they must be fairies,
In dresses bright and gay.
I think the big red roses,
Must be Queen of all the flowers,
Because the happy butterflies,
Fly near, through summer hours.
Some folks don't like the smaller
ones,
Like violets or mignonette,
But God made them all for us,
And that they're pretty I don't forget.

The flowers have many parties,
And many holiday balls,
Given by good Queen Rose
In their own castle halls.
Those flower dancers, must be tried,
After these balls are o'er,
For they sleep all during the winter,
Then wake in the spring once more.

Mabel Jensen,
Burley, Idaho.

Age 13.



DRAWN BY MERRILL RUSSELL

Age 13. Grafton, Washington, Co., Utah.

Story of Daniel

Once there was a boy named Daniel who prayed to the Lord, morning, noon and night. There were a few men who did not like this and went to the king and had him sign some papers that if any one prayed to the Lord and not to the idols they would be cast into the lions' den.

One day the wicked men caught Daniel praying to the Lord in his room and told the king. When the king heard this he felt very bad because he liked Daniel.

When he was cast in the den he prayed and the Lord had the lions' mouths bound so they could not eat.

The next morning they went to the den and called Daniel and found out that he was still alive. Then the king set Daniel free.

A. Wesley Davis,

Age 12. 803 No. Fairbanks St.,
Salt Lake City, Utah.

An Act of Kindness

As Leon was walking home, one sunny afternoon, he saw a Robin lying on the ground. On examining it closely, he found that its wing was broken.

Leon saw a nest in a nearby tree and guessed that it was the Robin's. He laid the Robin down very gently and climbed the tree to the nest. There were four baby Robins, chirping noisily.

Leon was a kind-hearted boy and taking pity on the Robins took them home. After he had made a soft nest for them in a basket, he found worms in the garden and bread crumbs from the pantry for them to eat.

In three or four weeks the mother Robin was able to fly. The baby Robins, now grown quite large, flew away on wings of their own. Through Leon's kindness the Robins were permitted to live longer and rejoice in the air and sunshine. Ila Seely,
Age 13. R. 1 Box 147, Sugar Station,
Salt Lake City, Utah.

Puzzle for April, 1920

Jumbled Animals

1. Hareindeermine: Hare, Reindeer, Ermine.
2. Deerminekl: Deer, Ermine, Elk.
3. Bearmadillox: Bear, Armadillo, Ox.
4. Apeccaryak: Ape, Peccary, Yak.
5. Camelandog: Camel, Eland, Dog.
6. Dogoatapir: Dog, Goat, Tapir.

Winners

- Louise Coffman, Springville, Utah.
Maud Groberg, 1099 Canal Ave., Idaho Falls, Idaho.
Mayne Laird, 1265 Canal Ave., Idaho Falls, Idaho.
Nathaniel Lemmon, Springdale, Utah.
La Dell Leonard, Farmington, Utah.
Julia Orme, 155 B. Street, Idaho Falls, Idaho.

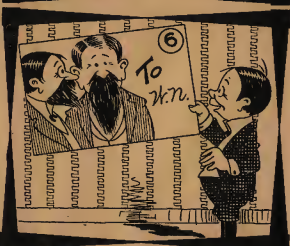
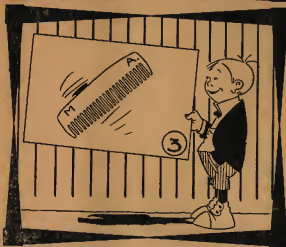
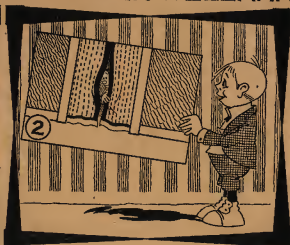
Honorable Mention

- Belle Butler, Sugar City, Idaho.
Nessie Carter, Lehi, Utah.
Lucile Cowley, Venice, Utah.
Binton Calvin, Pima, Arizona.
Virginia Crockett, Provo, Utah.
Eva Gunther, Lehi, Utah.
John Neill, Churchill, Idaho.
Alice Hess, Plymouth, Utah.
Josephine Hickenlooper, Blackfoot, Idaho.
Ida Johnson, Panguitch, Utah.
Phyllis Liljenquist, Hyrum, Utah.
Lucile Markham, Provo, Utah.
Alta Malloy, Shelley, Idaho.
Elsie Neidel, Salt Lake City.
Goldie Nielson, Shelley, Idaho.
Nellie Palmer, Barnwell, Alta, Canada.
May Rock, Dubois, Idaho.
Eva Simonsen, Brigham City, Utah.
Leslie L. Sudweeks, Kimberly, Idaho.
Rachel Turner, Hamer, Idaho.
Sadie Wade, Liberty, Utah.
Turner Workman, Lovell, Wyo.
Rosetta Williams, Gridley, Cal.

CITIES IN ILLINOIS.

A PUZZLE

BY WALTER WELLMAN




Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any







subject. Answers must be in by July 1, 1920, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.








PRINDY AND THE WISHES













VI



P, down, rocked the nest like a  in the breeze. "So now I am a Robin!" thought Prindy. "Cheep, cheep! don't push!" cried little Billy Redbreast. "Cheep, cheep!" cried all the other

 with their mouths wide open, and up flew Mr. Redbreast with a fine fat  for their dinner. "My dear," he said to Mrs. Redbreast, "the children are getting too big for this . Besides, Cook has put a  full of cake on the  by the kitchen , and if they could fly down and get it, how much less trouble it would be for me!"

"Their  are not strong enough yet, my dear," said Mrs. Redbreast. "Besides, I have to sing at a concert in the maple-  to-day and I cannot teach them." "To-morrow then," said Mr. Redbreast. But Billy was a bold little  and when his parents were gone he hopped up on the edge of the . "Watch me fly up to the !" he cried, and he spread his  and away he went. But alas, he did not fly up to the ! He

went flip, flop, down and landed in a heap on the  "Cheep, cheep!" he cried. Mr. Redbreast dropped his  and came flying. Mrs. Redbreast stopped in the middle of her  and came flying. And Ellen and  heard the commotion and came flying too. "O save him!" cried Prindy, leaning over the edge of the . Alas, she leaned too far, and out went all the other ; flip, flop, to the ground! "Well, well!" said Mrs. Redbreast. "They may as well learn to fly now!" So she coaxed and she scolded and they spread their  and up, up they flew till they were all safe back in the . "Tomorrow," cried Mr. Redbreast, "we will all fly down and eat the cake in the  together!" Up, down, rocked the nest like a  for joy. "It is fun to live with the robins!" thought . "I wish, I wish!" And pop! she was not in the  any more, but scurrying into a hole in the wall with a long tail whisking in before her!





THE FUNNY BONE

Its Limits

"What is heredity?"
 "Something a father believes in until his son starts to act like a fool."—Life

Imprisoned

"So your new cook came this afternoon? Do you think you can keep her long?"

"Well, she can't get any train back now till tomorrow morning."

No Sale

"I've got just the horse for you," said a liveryman to a farmer who was a prospective customer. "He's five years old, sound as a bell, and goes ten miles without stopping."

The farmer shook his head.
 "Nod for me," he said, "nod for me. I lif eight miles from town out, and mit dot horse I haf to valk back two miles."

Typographical Error

"Well, that's enough to try the patience of Job!" exclaimed the village minister, as he threw aside the local paper.

"Why, what's the matter, dear?" asked his wife.

"Last Sunday I preached from the text, 'Be ye, therefore, steadfast,'" answered the good man; "but the printer makes it read, 'Be ye there for breakfast.'"

Woman Wants But Little Here Below

"Betsy," he whispered, as they sat together on the fence surrounding Mrs. Fillixan's pig sty, "ow beautiful you be! Jes' think of it, Betsy! When us be married, us will have a pig of our own. Think of that, Betsy!"

"Ian," she whispered, a note of resentment in her voice, "what do I care for pigs? I shan't want a pig when I've got you!"

Then all was silent once more, save for the musical frolics of zephyrs already mentioned.

Unanimous

A pessimist and an optimist were discussing life from their different viewpoints. I really believe," said the former, "that I could make a better world myself."

"Sure!" returned the optimist; "that's what we are here for. Now let us get to work and do it."

Food For Thought

It was washing-day, and John had been kept from school to look after the baby. Mother sent them into the garden to play, but it was not long before cries disturbed her.

"John, what is the matter with baby now," she inquired from her wash-tub.

"I don't know what to do with him, mother," replied John. "He's dug a hole and wants to bring it into the house."—London Tit-Bits.

You Can't Fool 'Em

A school superintendent, on one of his visits, was complaining to a teacher that children of the present day are so stupid, it is almost useless to attempt to teach them anything.

Said he: "I'll show you what I mean."

Superintendent: "Johnny, give me a number."

Johnny: "58."

The superintendent wrote 85 on the board.

Silence—no comment from anyone.

"You see," he remarked to the teacher, "they don't observe. Let's try another."

Superintendent: "James, you give a number."

James: "57."

The superintendent wrote 75.

Same result as before, and he remarked to the school teacher: "It is deplorable, such a lack of perception, dense stupidity. It is disheartening."

Spying red-headed, freckled-faced, fidgety little Tim O'Brien, he said: "My boy, you give a number."

Tim: "Theventy-seven, you old idiot, thee if you can turn that around."

Christ Preaching on the Mount

Suggestions for Picture Study, by J. Leo Fairbanks

Hoffman no doubt represents that particular part of the sermon on the mount known as the beatitudes. The poor in spirit, they that mourn, those that hunger and thirst for righteousness, those who are persecuted, etc., all seem to be in the audience. Notice the expression on the individual faces.

Dramatize or assume the posture of the Christ and the position of the shepherd.

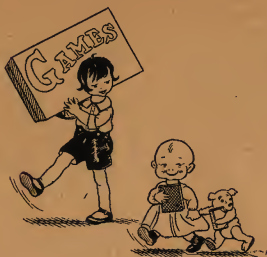
Notice the costume of the Christ and the beautiful folds of the drapery.

What can you say of the location of the mount? What does this picture mean to you? Which other pictures that we have studied were painted by Hoffman? He is a native of which country? He was born in 1824.



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